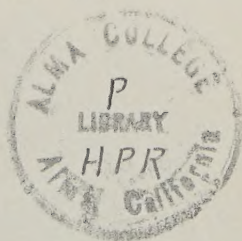


THE  
HOMILETIC AND PASTORAL  
REVIEW

VOL. XXVI. 2

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CUM PERMISSU SUPERIORUM



# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, No. 7

APRIL, 1926

Jubilee Faculties in 1926

The Therapeutic Value of Religion

St. James, I. 17, and Rogation Time

Recipient of Extreme Unction

The Thought of Eternity

Rural Parish Problems

Liturgical Notes—Roman Documents

Answers to Questions

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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXVI, No. 7

APRIL, 1926

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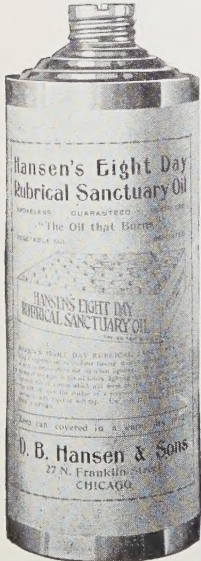
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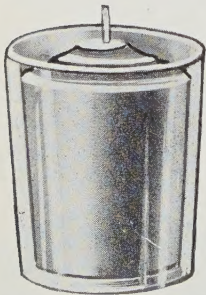


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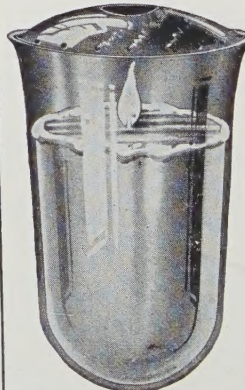
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# The Homiletic and Pastoral Review

Vol. XXVI

APRIL, 1926

No. 7

## PASTORALIA

### The Therapeutic Value of Religion

This subject may be fittingly introduced by a passage of rare beauty, in which Dr. L. P. Jacks, Editor of *The Hibbert Journal*, pays a glowing tribute to the inherently joyous character of Christianity. "Of all the interpretations of the Christian Religion," writes the eminent scholar, "there are few so false and none so worthless as those which reduce it to a wash of rose color spread over the dark realities of the world, or to a group of fancies in which the soul of man, knowing them to be untrue, takes a deceitful holiday from the burden and the tragedy of life. But while it is needful to guard ourselves against these sentimental perversions, of which there have been many, it is yet true that Christianity is the most encouraging, the most joyous, the least repressive, and the least forbidding of all the religions of mankind. There is no religion which throws off the burden of life so completely, which escapes so swiftly from sad moods, which gives so large a scope for the high spirits of the soul, and welcomes to its bosom with so warm an embrace those things of beauty which are joys for ever. The Christian Religion has arduous phases; there are points on its onward path where it enters the deepest of shadows, and may even be said to descend into hell. But the end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths. Nowhere else is the genius of the Christian Religion more poignantly revealed than in the Parable of the Prodigal Son, which begins in the minor key and gradually rises to the major, until it culminates in a great merrymaking, to the surprise of the Elder Son, who thinks the majesty of the moral law will be compromised by the music and the dancing, and has

to be reminded that these joyous sounds are the keynotes of the spiritual world.”<sup>1</sup>

Nothing could be more in harmony with the actual facts. The heart of Christianity is luminous. At its root lie the expansive virtues of faith, hope and charity. Gloom and pessimism are foreign to its innermost nature. It shines with a never-fading radiance. It sheds upon the soul a warm and soft glow. It braces the spirit and ends on a note of triumph. In these features, that characterize the Christian Religion and so favorably distinguish it from other religions, lies the secret of its beneficent psychic influence.<sup>2</sup>

The most prolific source of mental disorders is fear. Fear is the most paralyzing and disturbing influence in the world. It is the most depressing agency that can get hold of the human mind and interfere with its normal functioning. Its sinister influence extends to every faculty of the soul. It prevents clear thinking, vitiates judgment, distorts the sense perceptions, impairs the will, creates

<sup>1</sup> “The Lost Radiance of the Christian Religion” (New York): It is, however, the contention of the author that modern Christianity has been robbed of this radiance and distorted into a something alien to its original nature. This transformation he deplores in the following words: “In thus describing Christianity, I am thinking of its original genius; and not of the forms or the atmosphere it has acquired in the course of its chequered history, and in which it still survives. The chief difference, as it seems to me, between the original as we find it in the New Testament and the forms with which we are familiar in our time, is that the modern version has lost the note of encouragement, and acquired again that very note of repression which has no place in the good news of Jesus Christ. There have been many corruptions of Christianity, and some of these, as we know, have damaged the innermost substance of its teaching. But perhaps the most serious corruption of all is not to be found in any list of the doctrines that have gone wrong. We find it rather in a change of the atmosphere, in a loss of brightness and radiant energy, in a tendency to revert in spirit, if not in terminology, to much older conceptions of God, of man, and of the universe.” Inasmuch as Dr. Jacks in this passage contemplates non-Catholic interpretations of the Religion of Christ, we have no quarrel with him. But his assertion does not apply to the Catholic Religion, which has forfeited none of its original radiance and luster.

<sup>2</sup> The joyous character of Christianity is strikingly set forth by Mr. Gilbert K. Chesterton. We will quote at some length since we are dealing with a matter of vital importance. In “Orthodoxy” we read: “To the pagan the small things are as sweet as the small brooks breaking out of the mountain; but the broad things are as bitter as the sea. When the pagan looks at the very core of the cosmos, he is struck cold. Behind the gods, who are merely despotic, sit the fates, who are deadly. . . . It is profoundly true that the ancient world was more modern than the Christian. The common bond is in fact that ancients and moderns have both been miserable about existence, about everything, while medievals were happy about that at least. I freely grant that the pagans, like the moderns, were only miserable about everything—they were quite jolly about everything else. I concede that the Christians of the Middle Ages were only at peace about everything—they were at war about everything else. But, if the question turn on the primary pivot of the cosmos, then there was more cosmic contentment in the narrow and bloody streets of Florence than in the theatre of Athens or the open garden of Epicurus. Giotto lived in a gloomier town than Euripides, but he lived in a gayer universe.”



turmoil among the emotions, and inhibits motor reactions. He who provides a remedy against unreasonable fear, delivers mankind of its most insidious foe. This is exactly what Christianity does, for it is not a fear-inspiring religion. It is, on the contrary, the great begetter of hope and the inspirer of courage. It drives away the specters that frighten humanity. As a necessary corollary, it becalms the mind, liberates man's faculties, and invigorates all his mental activities. Joy and cheerfulness are its natural concomitants. In its light the ills to which man is heir lose much of their terrifying nature. Christian hopefulness and optimism lift a heavy weight from the human heart and infuse new vitality into the soul. They even have the power to alleviate actual bodily suffering and to soften the crushing blows of misfortune. This fact adequately explains the atmosphere of cheerfulness that habitually surrounds the true Christian. And this atmosphere is the very best protection against mental disturbances. "In the treatment of nervous diseases," says Samuel Taylor Coleridge, "he is the best physician who is the most ingenious inspirer of hope." If this is so, it follows that the neurologist can find no better ally than the Christian religion, since it is the great inspirer of hope. It will second his efforts to put heart and confidence into his discouraged patients and to reinforce the weakened will.<sup>3</sup>

If a man is assured of the rational arrangement of this world and hopeful about the destinies of the race to which he belongs, his heart is at ease. The universe in that case will assume the character of a home. It will be a kindly and hospitable place in which he can live without nameless terror. That is the outlook of the Christian. His fundamental attitude towards the universe is one of implicit confidence and trust. Unquestionably this profound assurance must react favorably on his whole mentality and fill him with a sense of security. The modern mind, however, does not feel this way about

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<sup>3</sup> "A distinguished French neurologist ventured to say not long since that he was quite sure that at least half of all the complaints of mankind come from dreads rather than real physical ills. . . . Most of mankind after youth is passed are prone to get themselves into the state of mind of being afraid that something serious will happen to them or is hanging over them" (Dr. James J. Walsh, "Safeguarding Children's Nerves," Philadelphia). In "Religion and Health" (Boston), the same author says: "The most fruitful source of neurotic affections, and especially of what have come to be termed in recent years the psychoneuroses (those disturbances of nerve functions due to an unfortunate state of mind), are the dreads or, as they have been called, the fear-thoughts of mankind."

the universe. To it the world is something essentially hostile. It is an inhospitable place that will eventually prove the undoing of the race and involve mankind in destruction. Modern literature reflects this pessimistic view of the world. The modern man feels unsafe in a universe that is unfriendly towards him and is seeking to contrive his ruin. He even fears the progress of science, since it will result in the complete destruction of civilization. This is an unwholesome condition, and cannot but exert a fatal influence on mental health. The frequency of mental disorders in our days has to be traced to this pessimistic outlook on the universe. If we are not sure of the basic goodness of the world and of the happy outcome of human existence, life inevitably will become a veritable nightmare that fills the soul with dread and uneasiness. Out of this fear that gnaws at the heart other fears will be born.<sup>4</sup>

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<sup>4</sup> Two booklets from the pen of a widely read modern author illustrate these pessimistic trends in contemporary thought. Dr. Bertrand Russell has summed up the modern creed, and, reading it, we are not surprised that it makes man take a despairing view of life. "God and immortality, the central dogmas of the Christian religion, find no support in science. . . . No doubt people will continue to entertain these beliefs, because they are pleasant. But for my part I cannot see any ground for either. . . . If we were not afraid of death, I do not believe that the idea of immortality would ever have arisen. . . . Thus, belief in God still serves to humanize the world of nature, and to make men think that physical forces are really their allies. In like manner immortality removes the terror from death. People who believe that, when they die, they will inherit eternal bliss, may be expected to view death without horror, though, fortunately for medical men, this does not invariably happen. It does, however, soothe men's fears somewhat. . . . I believe that when I die I shall rot, and nothing of my ego will survive. But I should scorn to shiver with terror at the thought of annihilation. Happiness is none the less true happiness because it must come to an end, nor do thought and love lose their value because they are not everlasting. Many a man has borne himself proudly on the scaffold: surely the same pride should teach us to think truly about man's place in the world. Even if the open windows of science at first make us shiver after the cozy indoor warmth of traditional humanizing myths, in the end the fresh air brings vigor, and the great spaces have a splendor of their own" ("What I Believe?," New York). "Men sometimes speak as though the progress of science must necessarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth-century delusions which our more disillusioned age must discard. . . . We may sum up this discussion in a few words. Science has not given men more self-control, more kindness, or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly evil; for the strongest of them are hatred and rivalry directed towards other groups. Therefore, at present all that gives men power to indulge their collective passions is bad. That is why science threatens to cause the destruction of our civilization" ("Icarus or The Future of Science," New York). This plainly is not the kind of philosophy that could make men feel secure in the universe. On the contrary, it would surround them with misgivings and fill their imaginations with visions of terrible disaster. Such a state of mind constitutes a predisposition for mental ailments.



## THE VALUE OF ENCOURAGEMENT

Discouragement is a rank soil in which mental and moral evils of every nature thrive most luxuriantly. The spiritual writers, therefore, as well as the neurologists, frequently warn against it. The educator must be careful to avoid anything that might cause discouragement and loss of self-confidence. A discouraged man will readily yield to temptation and become an easy prey to evil suggestions. He also frequently becomes a victim of nervous troubles, more particularly of obsessions and phobias. Here again the therapeutic value of Christianity becomes manifest, since it tends to encourage men and to give them assurance of success in trials and struggles. The Christian knows that he is not fighting alone, but that grace supports his feeble personal efforts. Christ does not make the sinner feel his disgrace, which would have a discouraging effect, but calls his attention to the future. He discovers possibilities of good in the most unpromising, where others see nothing but depravity. By encouraging them, He saves men from their own despair and lifts them up from the depths, when discouragement would have thrust them still further down into the abyss of degradation. "Jesus," writes Mr. Alexander B. MacLeod, "knew how to put heart into people. He understood the art and the value of encouragement. His way of practising it was one of the striking things about Him as a teacher and helper of men. He never discouraged, He rarely condemned, and never needlessly. The words of Isaiah might well refer to Him, so well do they describe this characteristic of His: 'A bruised reed He will not break, and a dimly burning wick will He not put out.' While there was any life at all, He saw hope, and He was quick to fan a flickering spark into flame. Where others saw no prospects, He beheld everything as attainable."<sup>5</sup> The heart of man needs encouragement. Without heartening words and encouraging sympathy it breaks down under the stress and strain of life. Many have broken down physically or mentally, and others morally, because at the critical moment there was no kindly sympathy to steady them. Those who habitually stint their words of encouragement might well ponder over this matter. Few are strong and self-contained enough to pass through life unaided. The

<sup>5</sup> "Mental Hygiene as Taught by Jesus" (New York).

majority of men need encouragement as much as they need the air which they breathe. If we realized how much we could lighten the crushing burdens of our fellow-men by a judicious manifestation of genuine sympathy, we would be more generous in encouraging well-meant, though perhaps feeble efforts. There are superiors who never go out of their way to encourage their subjects when they are faithfully performing their duties, but who let them feel the full weight of disapproval when they swerve ever so slightly from the straight line. Certainly, that is not the spirit of Christ. It is moreover a wasteful process, since it sends much valuable human material to the scrap-heap before its time.

#### MEDICAL TESTIMONY

Dr. James J. Walsh has written a very interesting and instructive volume in which he shows that religion in many ways is conducive to sound physical and mental development and a great preservative against various forms of disease. He particularly refutes the superficial charge of those who would see in religion a cause of psychic disturbances. The following passages contain the gist of his argument. "There is a very general impression among those who have had most to do with the insane, as well as among psychologists in general, that religion, instead of favoring the development of insanity, rather inhibits it. A very curious reflection on the relations of religion and insanity is to be found in the fact that the marked increase in the insane among the population of all the great modern civilized countries and most striking among our own has come since the decay of religion and the decrease of religious belief. . . . There are certain critical spirits who would say that it is our education without God and without religion that has fostered this state of affairs, and that it is particularly people of a certain limited intelligence who, when overeducated, lose their faith, that are most prone to lose their minds."<sup>6</sup> This explanation is not

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<sup>6</sup> Humility is, as we all know, the foundation of sanctity. It is not so well known that it is also the foundation of sanity. Of course, we have frequently observed that overreaching ambition leads to mental collapse or physical breakdown, and that it is not rarely accompanied by pathological symptoms. Let us listen to Dr. Walsh in "Religion and Health": "Religious conviction has a definite efficacy in making people humble instead of conceited, and this is an excellent factor for preventing the tendency to insanity. Nearly always the preliminary sign of insanity is an exaggeration of the ego and a hint at least of delusions of grandeur. People who overrate their importance, are often on the road to the asylum. Religion, by inculcating humility, at least lessens this ten-



so fantastic. To anyone who reflects, a world without God must be a terrifying thing, well calculated to unhinge his reason. Very few, indeed, would be able to face this hypothesis with the imperturbable calm which Mr. Bertrand Russell affects. To most men it would come like a staggering blow, shaking the mind to its very foundations. At that we are not convinced that Mr. Russell is as unconcerned about his destiny and as resigned to the fate of the universe as he would have us believe.

Dr. Walsh gives various reasons why religion promotes mental health. "Religion by its calming influence keeps a good many people who have hereditary tendencies to insanity from developing outspoken symptoms of the disease. . . . After the tendency to exaggeration of the ego and delusions of grandeur, the most common symptom of incipient insanity is delusion of persecution.<sup>7</sup> As regards this, once more, the religious feeling of trust in Providence, and the conviction that God will somehow take care of them, keeps many people from allowing their delusions of persecution to manifest themselves so soon or so violently as would otherwise be the case. . . . Religion has a very marked tendency to create the atmosphere of placid trust and confidence which means so much for the preservation of sanity. Far from being a provocative of irrational tendencies, it soothes patients' minds, prevents them from running into such excesses of emotion as are dangerous for mental balance, and it predisposes those who allow themselves to be deeply influenced by it to live such quiet lives without inordinate ambition and disordered desires as make for health of mind and body during prolonged life."<sup>8</sup>

Dr. Hadfield concurs in this opinion, and speaks emphatically of the wholesome influence of the Christian religion on mental life. "Speaking as a student of psychotherapy," he writes, "who, as such has no concern with theology, I am convinced that the Christian religion is one of the most valuable and potent influences that we

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dency and puts off developments that are inevitable, so that many more years of reasonable sanity are enjoyed than would otherwise be the case."

<sup>7</sup> *Op. cit.*

<sup>8</sup> Similarly Dr. P. Moebius writes: "The consciousness of being within the hand of Providence, the confident hope of future righteousness and redemption, is a support to the believer in his work, his care and his need, for which unbelief has no compensation. If we consider the effect of irreligion in increasing our helplessness to resist the storms of life, its relation to nervousness cannot be doubted."

possess for producing that harmony and peace of mind and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked those suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient has become strong."

Psychology confirms the testimony of medicine and speaks with the same unequivocal accents. Dr. Hugo Münsterberg may speak on its behalf. "The physician," he says, "is too easily inclined to underestimate the good which may come in the fight against disease from the ideas and emotions which form the background of the mind of the patient. . . . Here then is the right place for the moral appeal and the religious stimulation. Those faith curists who bring mutual help by impressing each other with the beauty and goodness of the world really bring new strength to the wavering mind; and the most natural channel for religious help remains, of course, the word of the minister and the patient's own prayer. Religion must work there causally in a double way. The own personality is submerging into a larger all-embracing hold, and thus inhibits the small cares and troubles of merely personal origin. The consciousness sinks into God, a mental process which reaches its maximum in mysticism. The haphazard pains of the personality disappear and are suppressed by the joy and glory of the whole. This submission of will under a higher will and its inhibitory effect for the suppression of disturbing symptoms must be wonderfully reënforced by the attitude of prayer. On the other hand, contact with the greater will must open the whole reservoir of suppressed energies, and this outbreak of hidden forces may work towards the regeneration of the whole psycho-physical system. Neglected functions of the brain become released, and give to the mind an energy and discipline and self-control and mastery of difficulties which restores the whole equilibrium, and with the equilibrium comes a new calmness and serenity which may react almost miraculously on the entire nervous system and through it on the whole organism and its metabolism." <sup>9</sup>

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<sup>9</sup> "Psychotherapy" (New York City).



## JUBILEE FACULTIES IN 1926

By E. J. MAHONEY, D.D.

Dealing with faculties and reservations is necessarily rather an intricate matter and a great deal of legislation has to be taken for granted as already quite familiar to the reader. In a previous number of *THE REVIEW* we dealt with the faculties conceded during 1925, to be used in favor of those very limited number of penitents who enjoyed the privilege of gaining the Jubilee during the past year. The Indulgence of the Holy Year is now extended to the whole world up to December 31, 1926, and from the very liberal concessions made it is evidently the desire of the Holy See that all the faithful should have the opportunity of gaining it. That no obstacle should stand in the way of a full and perfect Confession, wide and extended faculties are given to the confessors of Jubilee penitents, enabling them to absolve from sins and censures which in normal times are reserved either to the Ordinary or to the Apostolic See. It is extremely likely that the average confessor will have occasion to use these powers during the present year. The subject is thus not one of purely academic interest, since the knowledge of what powers are possessed can save both priest and penitent a considerable amount of trouble. Cases which at any other time can only be dealt with under Canon 2254, § 1 (with the onus of recourse within a month), may during this year be absolved completely by the confessor.

Before detailing the various powers conferred, a few remarks applicable to the whole question may be made. The faculties are really much wider and more unrestricted than those enjoyed by the average confessor of a Jubilee penitent during 1925. In the first place there is no *suspension* of existing faculties, which continue to their full extent as at other times. With regard to Episcopal reservations, the powers of a Jubilee confessor *during 1925* depended on the grant being conceded by his Ordinary—a concession which the Holy See earnestly recommended Ordinaries to give. *In 1926*, however, provided he is canonically approved for confessions, every Jubilee confessor receives *ipso facto* for the purpose of a Jubilee confession faculties over all sins and censures reserved to the Ordi-

nary, as well as over the majority of those reserved to the Holy See. While every confessor should make full use of the special powers conceded to him, there is a possible danger that he may use them *ultra vires* in two ways. *In the first place*, he must always bear in mind that the usual canonical precautions preceding the absolution of a censure must be fully observed (*e. g.*, the removal of scandal in public cases, cautions against relapse, abjuration in the case of heresy, etc.): in a word, he must observe everything contained in the phrase “*injuncta salutari penitentia aliisque de jure injungendis*.” *Secondly*, it is of the utmost importance to remember that the faculties cannot be used indiscriminately throughout the year, but only in the case of a confession made by a penitent with a view to gaining the Jubilee Indulgence. This indulgence can only be gained twice by each individual. It is the universal interpretation that the special faculties may be used more than once for the same individual, provided he has lapsed again before fulfilling the conditions imposed for gaining the indulgence (Sacred Pen., Jan. 25, 1901). Notwithstanding some obscurity in the present Constitution as to the number of times the faculties may be used, I should say they could be applied to the same person twice provided the Indulgence is being gained twice, namely on each occasion when the Jubilee Confession is made. But they certainly may not be used more than twice for the same person, except in the rare case of a lapse before the conditions of the Jubilee are completed. With regard to the Confessions of nuns for the purpose of the Jubilee, they are at liberty to choose any priest approved for the confessions of women. But, inasmuch as they already possess considerable facilities during normal times for the choice of any approved confessor, the concession can only mean that during this current year all restrictions whatsoever on this choice are removed. This concession of course extends only to the Jubilee Confession (*qua semel completa, iam nulla confessarius iste in eandem penitentem iurisdictione gaudeat*). Finally, the following extended faculties can only be understood by remembering the usual canonical distinctions: (1) the internal and external forum; (2) reservations *a jure* and *ab homine*, *propter peccatum* and *propter censuram*; (3) the ascending classes of reservation from those reserved to the Ordinary to those reserved to the Apostolic See “*modo specialissimo*,” and (4)



the altogether peculiar class of censures not contained in the Code and reserved personally to the Pope. The present year provides a good occasion for the clergy to revise their knowledge in this respect.

Following the order of the Constitution "Servatoris Jesu Christi" (*Acta Ap. Sedis*, XVII, 611), the extended faculties may be enumerated as follows:

(a) All reserved sins and censures, whether *a jure* or *ab homine*, "occult" or "public," reserved to the Ordinary or to the Apostolic See, may be absolved with the following exceptions and cautions:

(i) The faculties can be used only in the internal sacramental forum of confession. Therefore, in the case of a "public" censure or a censure inflicted *ab homine*, it may in some cases be necessary for the penitent to be absolved by the competent superior in the external forum according to the terms of Canon 2251.

(ii) No faculties whatever are given over three cases reserved to the Apostolic See *specialissimo modo* (*i. e.*, breaking the seal of confession, stealing the Holy Eucharist, striking the Pope, Canons 2300, 2320, 2343). Nor are faculties given over cases reserved *Romano Pontifici*—*i. e.*, crimes connected with papal elections (Constitution *Vacante Sede*), violation of the secret (*e. g.*, of the Holy Office), censures *reservata speciali modo*, incurred by secular prelates with ordinary jurisdiction and major superiors of exempt Orders.

(iii) Limited faculties are given over the fourth case reserved to the Apostolic See *modo specialissimo*—that is, *absolutio complicis* (Canon 2367)—provided the crime has not been committed more than twice. The customary conditions are to be imposed: the penitent priest must warn his accomplice that the confessions to him were invalid and must abstain from hearing further confessions of that penitent.

(iv) Restitution and removal of scandal must in all cases be at least sincerely promised. In the case of a "public" censure, this must be undertaken within six months. Heretics and Freemasons must also abjure their errors, at least before the confessor. The injury resulting from false denunciation of a confessor must be repaired as quickly as possible. All these points are merely a stressing of what is meant by "injunctis de jure injungendis," already referred to.

(b) Private vows may be dispensed and commuted to other pious works. The faculty may only be used in the Jubilee Confession. A vow of perfect chastity made publicly in a religious Order may be commuted if the subject has already been canonically freed from the other obligations arising from religious profession. The subdiaconate vow is absolutely excluded from the faculties. Vows affecting a third person may be commuted only with this person's consent. "Votum non peccandi" may be commuted only into something which is equally calculated to prevent sin.

(c) Irregularity arising from an occult crime (*ex delicto occulto*) may be absolved "*ad exercendum ordinem*" (that is, to enable a man already in Holy Orders to perform his duties). Similarly, irregularity "*ex homicidio aut abortu*" (Canon 985, § 4) may be absolved, but only by applying the rules of Canon 2254 —i. e., the penitent must have recourse to the Sacred Penitentiary within a month "*sub poena reincidentiae*" (under pain of relapsing into the irregularity).

(d) Two matrimonial impediments may be dispensed, but only in the internal sacramental forum: (1) *Occult consanguinity* in the second or third degree of the collateral line or touching the first, providing the impediment has arisen from illicit intercourse. The faculty can only use "*ad convalidandum*," not "*ad contrahendum*," and the consent must be renewed according to the canonical usage; (2) *Occult "crimen"* of the simple kind (i. e., adultery with a promise of marriage) may be dispensed even "*ad contrahendum*." If granted "*ad convalidandum*," consent must be renewed according to Canon 1135.

The general rule obtains for all these faculties. They are granted primarily to enable a penitent to gain the indulgence. But should the penitent, having been absolved or dispensed, fail to fulfill the conditions for gaining the Jubilee, the application of the faculty is nevertheless valid.



# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By THE LATE BISHOP JOHN S. VAUGHAN, D.D.

## The Thought of Eternity

*"Man shall go into the house of his eternity" (Eccles., xii. 5). "Man knoweth not whether he be worthy of love or hatred" (Eccles., ix. 1). "He that thinketh himself to stand, let him take heed lest he fall" (I Cor., x. 12).*

In the preceding paper, we strove to help the reader to form some notion of the eternity into which he is soon about to enter, by inviting him to imagine the length of time represented by the numeral "1," followed by as many ciphers as there are grains of sand in the material universe. Although such a figure is of course no fraction—no, not even an *infinitesimal* fraction—of eternity, yet it is so inconceivably great that it helps the imagination to form a useful notion of the endless period awaiting us, when this brief life has run its course.

Yet, men are so differently constituted that such an illustration may not appeal to all minds as readily as some more simple illustrations that are sometimes suggested. We will, therefore, now put before our readers a far less difficult and complicated one.

For the purpose of our illustration, we must begin by asking our readers to suppose the earth and everything upon it to be composed not of land and water, but to consist throughout of solid brass. The immense continents, with their wide-stretching plains and their vast ranges of snow-covered mountains, as well as their fathomless seas, are all (according to our hypothesis) hard, solid and adamantine brass. Picture such an earth floating in space. That is our first supposition. After we have done our best to realize its colossal proportions, we are invited to imagine that once in a million centuries a bird alights upon it, and makes a slight scratch upon its surface by sharpening its beak. Note that the scratch is nothing to speak of, and only a tiny and perhaps almost microscopical particle of the brass has been rubbed off. Granting that this continues and that a particle is destroyed at each visit, it is *certain* that a day must come (however distant), when nothing of the earth would be left. But what we have to ask ourselves is: "How long would it take

before the bird, in this way, could rub off and destroy the entire ball of brass? How long should we have to wait before a single mountain-range, such as the Himalayas or the Alps, would wholly disappear from view? How long would it be before North and South America would be scratched off the solid brass globe, as well as the fathomless oceans of solid brass that surround them?" Once we grant the hypothesis, reason forces us to believe: (1) that such a moment would and must at last come; and (2) that the said period would be a limited one, though it might well look to us as an eternity.

Now picture to yourself an immortal soul in prison, who has just seen the bird arrive, scratch with its beak and depart, and who knows that a million centuries must pass away before it will come again. And ask yourself what consolation would it be to him, if he knew that he would be restored to liberty, when the bird had worn away the last remnant of the brass ball.

We must keep well in mind *three* thoughts that would occupy such an immortal soul, looking through his prison bars: the *first* is the ghastly interval that must elapse between each visit of the bird; the *second* is the utter insignificance of the effect produced by it at each visit; and the *third* is the ages upon ages that must elapse before there could be any change whatever at all perceptible to the human eye.

Let us suppose that the bird begins its work of slow destruction upon the roof of one of the skyscrapers of New York. How long would it take it to destroy enough of the skyscraper for even the keenest eye to be able to mark the diminution of its bulk? And how much longer for it to level the whole of even that one building to the ground? Yet, when that has at last been scratched away, the bird would be but at the very beginning of its task. Only a trifling fraction of one city has been worn away, and all the soundless seas, the broad continents, and the snow-clad mountains, now composed of rigid brass, are still untouched. Yet, we are assured by spiritual writers that, if any one of the lost souls were to be told by God that on the completion of such an inexpressibly vast period his sufferings would cease, he would go almost wild with joy, because even such a period, unthinkable as it is, is nothing at all compared to eternity.



We speak of eternity, but we must never forget that there are *two very different eternities*, in one of which we must most assuredly soon find ourselves. To enter *the one* is, as it were, to plunge into a boundless ocean of delights, where every conceivable joy, happiness, gratification, enchantment and ecstasy will be assembled and enjoyed to the full, without any shadow of pain, sorrow or anxiety to disturb our perfect rapture and without any fear of ever losing or forfeiting any particle of it. To enter *the other* is to be plunged headlong into a bottomless pit of raging and never to be extinguished fire—into an abode of unadulterated anguish and torment, with no friend to utter a word of comfort and not one hour's sleep in which our bitterness might be forgotten—an abode where no prayer will be heard, no cry of agony heeded, where the endless eternity continues without change and without hope. In other words, there is the *eternity of heaven*, where the fervent priests will share in the infinite happiness of God Himself, and there is the *eternity of hell*, where unworthy priests will share for ever in the indescribable torments prepared for the devil and his angels (Matt., xxv. 41).

The entire human race must eventually be divided between these two eternities. I who am now writing, and you who will read these lines, are continually advancing nearer and nearer to one or the other of these two eternities. As St. Ambrose observes: "Into this or that eternity I shall inevitably fall" (*In Psalm. cxviii*). There is no possible escape. If I do not gain the heaven of the saintly priest, then I must endure the hell of the unworthy priest. I shall be either with God, basking in the brightness of His divine and joy-giving presence, or else I shall be for ever separated from Him by a great chasm and burn in quenchless fires where there shall be weeping and gnashing of teeth (Matt., viii. 12). Which of these destinies will be mine? Alas! I know not; it is impossible to say. But what I do know is that but a few steps separate me from it. I stand on the shore of eternity (*Sto ad litus æternitatis*). A sudden heart-attack, the bursting of a blood-vessel, an unexpected fall, an accident on the railway or in the street—and I have burst the frail barrier of time, and am in eternity.

My eternity depends upon my present life. "For what things a man shall sow, those also shall he reap" (Gal., vi. 8). "Our good and bad actions," says St. Bernard, "are the seeds of eternity." We

perform them. We perhaps think no more of them; they are, as it were, lost to us and buried, but we shall marvel at the harvest that will be found waiting for us when we pass into the next world. But, whether this abundant harvest will be for me a harvest of rewards or of punishments, depends entirely upon the kind of seed I have sown. Whichever it be, it will belong wholly to me, and be a source of immense gain or of irreparable loss. Observe that I am daily, perhaps hourly affecting my eternity. Thus, let us suppose, a good or a bad thought has passed through my mind; a charitable or an uncharitable word has escaped from my lips; a momentary act of virtue or of vice, scarcely noticed at the time, has been performed. What is the result? That passing thought, that flying word, that brief act have all been discharged into eternity, and have become irrevocably recorded, each with its exact measure of reward or of punishment. There it will remain fixed and as indestructible as eternity itself. The fact is that, from instant to instant, I am constantly doing that which all the endless ages of eternity cannot undo. I yield to a temptation, and the effect is eternal. I utter a fervent prayer, I bestow an alms, or I check some evil inclination: it has taken but a moment, but the effect endures for ever. Perhaps I commit some grave sin: the pleasure lasted but an instant, but (unless expiated by sincere repentance) its poison will adhere to my soul to torment and to torture it literally for all eternity. According to the mythological fable, Zeus chained Prometheus to a rock, where a vulture consumed his liver daily; during the night, it grew again, and thus his torment was ceaseless. But, if I offend, *in my case the punishment will be no fable*, but stern reality. On the other hand, an act of faith or of religion, of humility or of charity, although lasting but an inappreciable second, will procure for me eternal delights and an intenser love of God, provided I do not annul the effects by some grievous sin.

By reason of the many graces which God gives me, and of the efficacious helps which He affords me, I am made in very truth the arbiter of my fate, and it will really be just what I choose to make it. This thought should make me tremble, and yet at the same time it should inspire me with hope. It should make me tremble, when I reflect on my past weaknesses and imprudences; but it should fill me with hope, when I recall the many splendid graces that God



continues to offer me, and remember that, if I only correspond with them, my salvation is secure.

My eternity depends upon my present short life. What is time when compared to eternity? What is any period that finishes, when compared to a period which has no end? What, above all, is my earthly life, which vanishes like a dream and disappears as a vapor, when compared to eternity? Ask the great Saints; ask St. Paul, St. Francis Xavier or St. Alphonsus, how they regard their days of arduous missionary labors and sufferings, and they will reply: "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (II Cor., iv. 17). On the other hand, ask the worldly and reprobate priests, now sunk in the quenchless flames,<sup>1</sup> how they regard the sinful indulgences and the culpable neglect of duty which disgraced their lives, and they will answer: "All these things are passed away like a shadow, and like a messenger that runneth on, and like a ship that passeth through the waves. . . . Such things as these the sinners said in hell" (Wis., v. 9-10, 14). Alas! for them such reflections are come too late; but you and I, thank God, still have both time and opportunity to profit by their awful example, and may yet set our house in order. Yes, there is just time enough, if we set about our reformation at once, but we have no time to lose. "This therefore I say, brethren: the time is short" (I Cor., vii. 29); and this time, so short and so precious, must be utilized without delay.

As soon as ever we realize that an eternity of infinite delight and an eternity of infinite agony are quivering in the balance, we become vividly conscious that no precautions can be too great. Nothing that I can do to render my eternity a happy one, can be considered excessive.

Though my earthly life is but a moment, yet upon that moment my eternal destiny depends. "O appalling moment upon which an eternity depends!" If only I can keep that solemn truth steadily before my mind, it will teach me prudence and caution. It will encourage me to avoid the many dangerous occasions of sin, and will

<sup>1</sup> Lest we should imagine that there is no danger for us, let me recall the words of the great St. Chrysostom: "I do not think that there are many among priests who are saved, but much more who perish." Such warning words, springing from such a source, should inspire a holy fear.

urge me to avail myself of every means of grace and of every spiritual help that comes in my way. As the great St. Gregory says: "No security is too great when eternity is at stake." This thought, when once grasped, has rendered youths and mere children wiser than their elders. St. Teresa, when still a child, would withdraw into solitude in order to solve the question: "You may be eternally happy or eternally miserable; it depends on yourself. Choose, Teresa, choose!" Similarly, the boy, St. Stanislas, used to repeat to himself: "Remember, Stanislas, you are born, not for present things, but for future; not for time, but for eternity." And St. Aloysius, before taking up any work, or applying himself to any task, would ask himself: "How will this affect my eternity?"

The thought is all-powerful and especially useful when one is subject to violent temptation. We are offered some attractive pleasure, if only we will break God's law; or we are promised escape from some distressing pain or humiliation, if only we will refuse God obedience. But the victory is practically won, as soon as we have time to think: "A moment's delight and an eternity of suffering" (in the first case), or (in the second): "A moment's suffering and an eternity of delight." Once we contrast the momentary with the eternal, the victory is assured.

Let us end with the cheering words of "The Imitation of Christ" (III, xlvii):

*"It is not long thou hast to labor here, nor shalt thou be always oppressed with sorrow.*

*"Wait a little, and thou shalt see a speedy end of sorrow and suffering. . . .*

*"Do what thou hast to do; labor faithfully in My vineyard, and I will be thy recompense.*

*"Write, read, sing, lament, keep silence, pray, bear adversities manfully: eternal life is worth all these and greater combats.*

*"Peace shall come on one day, which is known to the Lord. And there shall be no alternation of night and day, such as there is now; but light everlasting, infinite brightness, stable peace, and safe repose."*

A. M. D. G.



## STUDIES IN NEW TESTAMENT INTERPRETATION

### St. James, i. 17, and Rogation Time

By JAMES A. KLEIST, S.J., M.A., PH.D.

#### I

The Church at this season is beginning to make ready for Ascension Day. Her mind is drifting that way. The first inkling of the inevitable comes as early as the Third Sunday after Easter. "A little while and you shall not see Me . . . because I go to the Father" (John, xvi. 16). Plain speech; very plain. "Behold, now thou speakest plainly and speakest no proverb" (xvi. 29). Christ, the heavenly Bridegroom, is preparing to take His flight homeward. And the Spouse of Christ gently prepares her children—a *longe*—for the separation. It is sad news. "Because I have said these things, sorrow has filled your heart" (xvi. 6). No wonder. When He is gone, "you shall lament and weep while the world shall rejoice" (xvi. 20). The days of hardships are at hand. "Can the children of the bridegroom mourn so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast" (Matt., ix. 15).

However, the sadness is by no means unrelieved. One or two strains of ringing joy are heard amid the general lamentation. "I leave the world and I go to the Father" (John, xvi. 28). What a prospect for Jesus! "Father, the hour is come; glorify Thy Son" (xvii. 1). Shall we not rejoice for His sake? Imagine Jesus, the Son, mounting aloft on the wings of love and making a festive entry into realms the possession of which was His birthright from the day of the Annunciation; but He forewent it for the sake of us for three-and-thirty years. Surely, in His human nature, "He did not set great store on His equality with God" (Westminster: Phil., ii. 6): the rights and prerogatives attaching to Him as the Son of God He did not look upon as "a thing eagerly to be snatched at," but grandly waived them for an example to us. Now, however, this humble Jesus is about to seize upon the whole gamut of privileges and insig-

nia of divine sonship. What a transport of joy it must have been to Him! Why, it was sheer joy even to look at Him as He sped home. "And they, adoring, went back to Jerusalem with great joy" (Luke, xxiv. 52). At last Jesus comes into His own, and His own, the holy Angels, give Him a royal welcome. Surely, a clear note of joy amid the universal wail. "Rejoice in the Lord" (Phil., iii. 1).

But more than that. "Again I say, rejoice" (Phil., iv. 4). Even on our own account, though we be but a struggling and suffering mass of humanity destined to continue in wretchedness on earth, there is a strain of joy reserved for Ascension Day. The Lord is going, it is true, but He will take with Him—not indeed ourselves, for our time has not yet come, but—at any rate our petitions. Laden with the spoils of our petitions, He issues from the Egypt of this world and enters the Promised Land: "Ascending on high, He led captives into captivity; He gave gifts to men" (Eph., iv. 8). There is reason for joy. This whole season, stretching from the Third Sunday after Easter to the Ascension, is petition's golden opportunity. There is April 25 with its Major Rogation, falling this year by a happy coincidence on the Third Sunday. The Fourth, with its Epistle from St. James ("Every best gift," etc.), continues in the same spirit. The Fifth presses both Epistle and Gospel into the service of petition. A last and powerful appeal is heard on the Minor Rogation Days, the three days immediately preceding Ascension Day. All this is significant: is there any more appropriate place for supplication in the whole round of the Church's Calendar? Laden with our prayers, Jesus comes into the presence of His Father, and there "lives to make intercession for us" (Heb., vii. 25). "Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your petitions be made known to God" (Phil., iv. 6). "If you ask the Father anything in My name, He will give it to you" (John, xvi. 23). Let us see, then, if we have suitable prayers to offer, prayers that will compel an answer.

The most delicious fruit of the Ascension was the Descent of the Holy Spirit on Pentecost. "It is expedient for you that I go; for, if I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John, xvi. 7). That was a magnificent outpouring of God's gifts, but happily the Pentecostal stream flows on forever through the Church. *Veni, Dator munerum.* The season



which culminates in the Minor Rogations is a time of intensive prayer. And, if the Church's program is carried out in full these days, what an affecting spectacle this is, the vast Church praying, the processions wending their solemn way through the highways and byways of this bleak world, beseeching the *Dator munerum* for the means of good and holy living—a cry from the heart of humanity!

This is not the place to rehearse the qualities of good prayer. What we need is CONFIDENCE, writ large. It is this confidence that the Church wishes to rouse in our cowardly, trembling hearts at this time. And how does she go about it? Listen to today's Epistle.

## II

"Dearly beloved, every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures" (James, i. 17-18).

Let us try to enter into the mind of the Apostle. In this effort, it is possible that a knowledge of the original may stand us in good stead. The memorable words are these: *pasa dosis agathe kai pan dorema teleion anothen estin*. Of this text the Douay Version does not give us even a literal translation. Surely "every best gift and every perfect gift" is an awkward way of putting it. Nearer the Greek is this: "every good gift and in fact every perfect blessing (boon; present; donation) is from above." There is a climax from "good" to "perfect." The Greek has two words for "gift," no doubt also representing a climax; and, if there is a climax, the little *kai* (and) will bear a heavier stress—"yes, in fact," or "nay, indeed." But these are mere trifles. Attention is invited to *pasa* and *pan*. Is "every" the exact equivalent?

It was the writer's privilege two years ago to read a paper before the Classical Association of the Middle West and South at Lexington, Ky., in which an attempt was made to show that in certain contexts *pas pasa pan*<sup>1</sup> yields a somewhat different sense from the obvious. This special sense, styled "intensive" and "exclusive," has been known to scholars from time immemorial. But it is not

<sup>1</sup> The masculine, feminine and neuter forms of the Greek adjective which means primarily "all" or "every."

matter of general knowledge that an exclusive or intensive force may attach to *pas*, even when the noun is concrete. And this is the case here. Not one of the numerous versions of St. James makes allowance for this finer shade of meaning. The Protestant Authorized Version has: "every good gift and every perfect gift." The Protestant Revised and the Catholic Westminster read: "every good gift and every perfect boon." The Expositor and the Cambridge Greek Testament are silent on this point. Mayor proposes: "all good giving and every perfect gift." Goodspeed prefers: "every good gift and every perfect present." Moffat struggles to break away from the tradition: "all we are given is good and all our endowments are faultless." No philological discussion of the problem involved is here intended. Students of Greek may find interesting material brought together in "Proceedings of the Third Annual Convention of the Jesuit Educational Association, August, 1924," and in J. H. Ropes' "Commentary on the Epistle of St. James," p. 130. There is ample warrant for thinking that our current versions need revision in this sense, that the exclusive force of *pas* must be reckoned with as a real and serious possibility in the interpretation of this verse. More of course cannot be expected. In other words, in verse 17 the Apostle is not so much at pains to tell that "every" good gift is from above, as to state that "nothing but" or "none but" a good gift comes from God. The context which is sole arbiter in such clashes of interpretation will bear this out.

The section comprising verses 12 to 17 reads as follows (the English follows the Greek closely): "Blessed a man that resists temptation. Because he has stood the test, he shall receive the crown of life which the Lord has promised to those that love Him. Let no one under temptation keep complaining: 'It is by God that I am tempted.' For, as God is not temptable in respect of evil (*i. e.*, in matters of sin), so in turn He tempts no man. Everyone is tempted when he is enticed by the bait of his own desire; thereupon the desire conceives and begets sin; and the sin, in turn, if it runs its course, brings forth death. No; beloved brethren: be not mistaken; none but a good gift, nay, none but a perfect blessing is from above, descending from the Father of lights, with whom there is no change nor shadow due to turning."

Few will deny that this more recondite force of *pas* has much

to commend it. It makes capital sense. Perhaps it alone does full justice to the context. Many of the older German Protestant exegetes have: "nur jede reine Gabe" (only every pure gift). Dibelius explains: "God sends only what is good." Mayor confesses: "No doubt such a rendering would give a more exact logical contradiction." The only Catholic exegete to take notice of this meaning is (to my knowledge) Camerlynck: "*louder goede gave en louder volmaakte gift*." Moffat's tortuous paraphrase comes, I suspect, to the same. It is interesting to know that the Latin *omnis* is capable of the same interpretation. Seneca (*Epp. Mor.* 51, 6: "What business have I in those hot-water tubs? What business in the sweating rooms where dry steam is shut in to drain the body of its moisture? Let *no* sweat escape *except* in the wake of strenuous toil" (*Omnis sudor per laborem exeat*). Sallust (*Jug.*, 103): "Marius proceeded to attack a royal castle which Jugurtha had garrisoned with *nothing but* deserters" (*quo perfugas omnes praesidium imposuerat*).

While, therefore, it is freely admitted that the current version is a possible one, it is contended that the context shows the proposed translation to be more in harmony with the thought in the Apostle's mind.

### III

Be this as it may, in either case there is a stirring invitation to unlimited confidence. If "every" good gift is from God, there is nothing in the vast domain of good that we need shrink from asking. If "none but" good gifts are from God, the intrinsic excellence of these gifts "from above" is positively alluring to the Christian suppliant. In this latter sense, the text brings out the Father's wisdom in dealing with His children. If we fail in our request, it is because we ask for what God foresees will hurt us, or because we ask for an evil purpose ("You ask and receive not: because you ask amiss, that you may consume it on your concupiscences," James, iv. 3), or because we waver in our trust ("Let him ask in faith, nothing wavering," James, i. 6). Remember Matt., vii. 9-10: "What man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent?" The conclusion is irresistible: "If you then, being



evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask Him?" (Matt., vii. 11). "Dabit Spiritum bonum petentibus se" (Luke, xi. 13). "Dat omnibus affluenter" (James, i. 5).

And God is such a "good" giver, too. In fact we have already experienced His goodness; we do not approach Him as a stranger. The earliest blessing bestowed upon us was the most astounding blessing in His gift: Regeneration. Verse 18: "He hath brought us forth by the word of truth," by the gospel message which we voluntarily received, and, "as many as received Him, He gave them power to be made the sons of God, to them that believe in His name" (John, i. 12). "Behold what manner of charity the Father has bestowed upon us that we should be called and should be the sons of God" (I John, iii. 1). And, by converting "us" (James identifies himself with the converts from Judaism), "He has made us, as it were, the first-fruits of His own creatures." Of all the Christians then in the world (= "His own creatures"), the converts from Judaism were the first to receive this splendid token of God's goodwill. Rom., ii. 10: "Glory and honor and peace to everyone that worketh good, to Jew first, and then to Greek." And observe, moreover, in what spirit He has bestowed this gift: *bouletheis*, that is "of His own goodwill," "just because He wanted it so," "with a right good heart," "out of the depths of His loving kindness," "with no merits on our part prompting the gift"! From sheer goodwill He has raised us to the level of supernatural sonship. Eph., v. 1: "In love He predestined us to be adopted as His sons through Jesus Christ, according to the good pleasure of His will."

In view of all this, we are compelled to ask God for good gifts and for great.

*For Great Gifts.*—If "every" good gift comes from above, we can have the greatest with no more trouble than the smallest—for the asking. Shall we then be content with petty playthings? Not that we sin by asking for temporal blessings: in fact, the Rogation Days were instituted by the Church to ask protection in calamities and to obtain a good and bountiful harvest; but do we honor God in a big way, are we doing justice to ourselves, by asking for temporal goods and stopping there? "After all these things do the heathens seek" (Matt., vi. 32). If God has already given us so

much and forestalled our wildest dreams (James, i. 18), will the Rogation Days fulfill their purpose if we spend them bargaining for little things? Says Cardinal Newman: "Let us steadily contemplate the mystery (of the Incarnation), and say whether any consequence is too great to follow from so marvelous a dispensation; any mystery so great, any grace so overpowering, as that which is already manifested in the Incarnation?"

*For Good Gifts.*—If "none but" good gifts come from above, that is one more reason to ask for them. We can make no mistake in asking for them: God's gifts cannot hurt us. Of course, they are often enough like comets: they come with a string of sacrifices trailing behind. Have we the courage to ask for *such* good gifts? For a gift, for instance, that will reform the inner man? A gift that will clear away the great obstacle in God's service? A gift that will lay the axe to the root? A gift that will shatter our own exalted notions of our importance in the world? A gift that will make us truly humble, truly pure, truly mortified, truly kind, truly heroic? The rest of the Epistle seems to hint at this: be slow to anger, cast away all uncleanness, cast away all abundance of naughtiness—be doers of the word, not hearers only. *Sapienti sat.* James, i. 19: "My dear brethren, you understand of course."

Let us then take heart on these Rogation Days: the Church is on her knees, and—God is supremely good.

"To everyone of us grace is given according to the measure of Christ's bestowing. Wherefore it is said: Ascending on high, He led captives into captivity; He gave gifts to men . . . unto the building up of the body of Christ, till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ" (Westminster: Eph., iv. 7 sq.).

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### Covering and Uncovering the Head

#### I

St. Paul has exercised enormous influence upon the dogmatic teaching of the Church. His Epistles are the first systematization of those glorious revelations of divine truth which are to be found on every page of the Gospels. His wonderful mind, illumined by the Holy Ghost and taught by the Son of God Himself in sublime visions and revelations, has shed floods of light upon every one of the great doctrines of the Faith. And, not only upon dogma, but also upon the practical life of the Church St. Paul has left a definite mark. His Epistles being in the nature of encyclical letters to the churches which he had founded, the Apostle was called upon to treat, not only of matters of high theological speculation, but of such topics also as concern the daily life of the faithful, and their public meetings for liturgical or devotional purposes. In this way the Apostle of the Gentile world was led to introduce a change in the externals of worship which must have appeared very abrupt and almost too radical to many of his contemporaries—especially to those who were converts from Judaism.

From his First Epistle to the church of Corinth it appears that St. Paul had laid down a law that men should pray with their heads uncovered, but women with their heads covered. It would seem, however, that some women, remembering a saying of the Apostle about the equality of man and woman “in Christ,” presumed to come to the assemblies of the faithful without any veil upon their hair and face. St. Paul, when making his momentous departure from Jewish practice, based his action upon a profound truth—nothing less, in fact, than the headship of Christ and God: “I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying with his head covered, disgraceth his head. But every woman praying or prophesying with her head not covered, disgraceth her head, for it is all one as if she were shaven. . . .



The man indeed ought not to cover his head, because he is the image and glory of God; but the woman of the man."

The Apostle foresees that some may fall foul of his prescription, as being an innovation, so he refutes their arguments beforehand by asserting that this custom had already been established elsewhere: "If any man seem to be contentious, we have no such custom, nor the church of God." Nature has given to woman a more plentiful covering for her head—this is in itself, a sign of the appropriateness of the law which ordains that she should have her head covered or veiled.

When he introduced the custom for men to pray with bare heads, the Apostle departed from the Law. And here it must be remembered that, when St. Paul ordained that men should pray bareheaded, he must have included priests and other sacred ministers. In the Old Law both priests and people covered their heads during the religious services of the temple. To the High-priest, and to the lower orders of Levites, Moses gave by God's command a distinctive headgear: "Thou shalt make a fine linen mitre; . . . thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work: 'Holy to the Lord'; and thou shalt tie it with a violet fillet, and it shall be upon the mitre, hanging over the forehead of the high priest" (Exod., xxviii. 39, 36-37). In Ecclesiasticus, xlv. 14, the mitre is described as surmounted by "a crown of gold, wherein was engraved 'Holiness,' an ornament of honor, a work of power, and delightful to the eyes for its beauty." The priests and levites, likewise, wore a distinctive ornament upon their heads when they ministered in the tabernacle of the Lord: "he (Moses) put mitres on them, as the Lord had commanded" (Lev., viii. 13). To this day the Jews, even as did the Israelites of old, keep their heads covered during the synagogue worship. Isaias, vi. 2, describes even the Seraphim as covering their faces with two of their six wings.

The pagans were accustomed to cover their heads in the act of worship or sacrifice. The eyes even were shaded, so that no untoward object might present itself to the priest's vision. Thus, *Æneas* is commanded to offer sacrifice, after carefully covering his head:

. . . ubi transmissæ steterint trans æquora classes.  
 Et positis aris iam vota in litore solves,  
 Purpureo velare comas adopertus amictu,  
 Ne qua inter sanctos ignes in honore deorum  
 Hostilis facies occurrat et omnia turbet.

(Æneid, III. 403-407.)

Here the poet ascribes to the founder of Rome the introduction of a custom which was generally observed in his own day:

*Hunc socii morem, hunc ipse teneto.* (Ibid.)

The early Fathers of the Church see in this practice an admission of spiritual slavery. The pagans prayed and sacrificed with their heads covered, because of their abject fear of their so-called divinities, whereas we Christians are freemen and not afraid to look up to a God who is a loving Father to His children. Again, among the Greeks, freemen appeared bareheaded in public assemblies, whereas slaves were compelled to cover their heads.

## II

St. Paul ordained that, in opposition to the practice of men, women should invariably appear in church having their heads covered or veiled. The veil, or covering of the head, is a symbol of her natural subjection to man, so that a desire to dispense with it would be, in the Apostle's mind, tantamount to an act of rebellion against the order established by God Himself. In the marriage ceremonies of the Greeks and Romans, the bride received a veil, or covering for her head and face. In the churches of Africa (at least at Carthage) it would appear that only married women were compelled to cover their heads, whereas the unmarried ones were permitted to assist at the sacred functions with heads uncovered. Elsewhere, however, the injunction of St. Paul was rigorously enforced. Tertullian discusses at some length, and with considerable heat, the arguments of those who pretended that unmarried women, or virgins consecrated to God, might appear in church with bare heads: "They who allow the virgins immunity from head covering, appear to rest on this, that the Apostle has not defined 'virgins' by name, but 'women' as 'to be veiled.'" The African Apologist admits of no such distinction; and, if there were to be differentiation between married and unmarried women and con-

secrated virgins as to the duty of covering the head, Tertullian insists that consecrated virgins should be covered and veiled, and thus be in nowise different from married women: "You do well in 'falsely' assuming the married character if you veil your head; nay, you do not seem to assume it falsely, for you are wedded to Christ . . . act as becomes your Husband's discipline. If He bid the brides of others to be veiled, His own, of course, much more" (*De Oratione*, xxii).

St. John Chrysostom has an admirable commentary on the Pauline injunction. Someone might have a doubt, says the Saint, "questioning with himself what sort of crime it was that the woman should be uncovered, or that the men should be covered." He then explains what wrong there would be in such conduct: "Symbols many and diverse have been given both to man and woman; to him of rule—to her of subjection: and among them this also, that she should be covered, while he hath his head bare. If now these be symbols, you see that both err, when they disturb the order and the disposition of God, and transgress their proper limits, the man falling into the woman's inferiority, and the woman rising up against the man, by her outward habiliments." This action would be most unseemly, for, according to the Saint, to be covered or uncovered was ordained by nature. "But, when I say nature, I mean God. For He it is who created Nature. . . . And tell me not that the error is small. For first it is great, even of itself: being as it is a disobedience. Next, though it were small, it became great, because of the greatness of the things whereof it is a sign. . . . So he who transgresseth, disturbs all things, and betrays the gifts of God, and casts to the ground the honor bestowed upon him from above; not however the man only, but also the woman. For to her also that is the greatest of honors, to preserve her own rank, as indeed of disgrace, the behavior of a rebel" (*Hom. XXVI. in I Cor.* Cfr. "Library of the Fathers").

In the text of Tertullian quoted above we see for the first time the symbolism of the veil as signifying dedication to God by a vow of virginity. Subsequent ages have given the sanction of long use to a practice which, at first, needed the strong defence of Tertullian's eloquence. The expression, "to take the veil," is now synonymous with the act by which a woman makes a vow of perpetual virginity.



The Roman *Pontificale* speaks in the same terms. One of the most impressive rites which this wonderful book contains is that of the *consecratio virginis*. In the course of the function the bishop blesses the veil which the nun is to wear on her head, and handing it to her, or rather placing it on her head, the prelate says: *Accipe velamen sacrum, quo cognoscaris mundum contempsisse, et te Christo Jesu veraciter humiliterque toto cordis annisu sponsam perpetualiter subdidisse*. This last phrase, "*te sponsam perpetualiter subdidisse*," sums up the symbolic meaning of the veil, or of any covering of the head during divine worship: it is a sign of submission and subjection. The priesthood of the Old Law officiated in the Temple with their heads covered, because the predominant sentiment of the Jew, in the presence of God, was a feeling of fear and awe. He looked upon himself as a slave who trembles before his master, and the house of God could only be entered with sentiments of holy awe: *Pavete ad sanctuarium meum* (Lev., xxvi. 2). Jesus Christ has freed us from the spirit of bondage and the law of fear, and has bestowed upon us the liberty of the children of God. We thus are no longer slaves but sons, and we openly assert and use the freedom wherewith He has made us free by appearing in His house, and at His altar, with our heads bare, even as the freemen of the ancient world appeared with heads uncovered in public meetings or assemblies.

### III

So far we have made no distinction between the laity and the sacred ministers in respect of covering or uncovering of the head. But the text of St. Paul, upon which our Christian practice is based, is so general that there can be no doubt that it was acted upon by clergy and people alike. It is certainly remarkable that, in all the pictures or mosaics of the first centuries that have been preserved to us, the officiating clergy are invariably represented bareheaded. It is true that we meet with allusions to mitres (or *infulæ*); these, however, do not seem to have been at first a covering of the head in the real sense of the word, but rather a narrow strip of some precious material (or even of simple linen), worn round the head like a wreath or crown, in imitation perhaps of the golden plate which St. John and St. James are said to have worn on their fore-

head, following in this the practice of the High-priest of the Old Law. At first sight it would appear that, for some ten or twelve centuries, the Church has departed from the universal law laid down by St. Paul, because various forms of headgear began to make their appearance in church from the eighth century onwards. But, though there seems to be opposition between the Apostolic injunction and the practice of the universal Church, the opposition is only apparent.

The mitre seems to have been the first covering of the head to be used by ecclesiastical persons. However, this ornament, which is now reserved exclusively to dignitaries and bishops, did not at first possess the shape it does now, nor was it a real covering of the whole head, nor was it exclusively a male article of personal ornament. As an article of female attire, the *mitra* was a narrow scarf of many colors, worn round the head and neck. The Greeks gave the name of *mitra* to the kerchief Asiatic women wore on their heads. The word passed into ecclesiastical terminology and was used to designate the veil worn by consecrated virgins. *Infula*, on the contrary, had a different origin. It consisted of a number of woolen tresses, held together by and hanging from a band (*vitta*), wound around the head. This ornament was worn by priests and vestals, and was even placed on the heads of the animals that were to be sacrificed. There is a passage in a sermon of St. Gregory of Nazianzen (*Serm.*, x. 4), which has often been taken as being a reference to the mitre as a distinctive sacerdotal ornament; but on closer examination it becomes evident that the Saint is speaking metaphorically. The same applies to an expression of Prudentius, who speaks of *sacerdotum domus infulata*. The *infula* of the Romans was a mark of honor: when early Christian writers speak of *sacerdotalis infula*, they use a metaphor by which they describe the spiritual dignity and distinction of the priesthood. Thus, when Pope Gelasius, at the close of the fifth century, describes some person as "*clericilibus infulis reprobabilem*," he evidently means no more than that the man in question was unfit for ordination. Since no monuments of the first eight or nine centuries show the mitre or *infula* as part of the liturgical dress of priest or bishop, we must take in a metaphorical sense even the lines of Theodulph of Orleans :

*Illius ergo caput resplendens mitra tegebat  
Contegat et mentem jus pietasque tuam.*

(*Parænesis ad episc.*)

There is, therefore, no evidence of any headdress being generally worn by the sacred ministers prior to the eleventh century, or, if there be mention of some such custom, it can only have been a local one. The first certain and definite mention of the mitre as a liturgical dress occurs in 1049, for in that year St. Leo IX placed a mitre upon the head of the Bishop of Treves: *Romana mitra caput vestrum insignivimus, qua et vos et successores vestri in ecclesiasticis officiis Romano more utamini* (Leo IX, *Ep. III*, in Migne, *P. L.*, CXLIII, 595). From this text we conclude that the use of the mitre as an ecclesiastical headdress began in Rome, and thence extended over the whole Western Church.

The amice (*amictus*) is now looked upon as a covering for the head. Its use goes back to the eighth century. However, it was originally intended to protect or cover, not the head, but the throat. It owes its introduction to the necessity of protecting the vestments from perspiration, and (at least in the North) the throat from the cold air of the unheated churches. At the ordination of a subdeacon, the bishop explains that the amice signifies *castigatio vocis*. About the twelfth century the amice began to be worn over the head, at least until the *casula* had been put on; then it would be thrown back over the shoulders—sometimes only when the priest had reached the steps of the altar. From that time the amice came to be looked upon as a covering of the head and a mystical signification was attached to it, namely, that it is a spiritual helmet, guarding us against the incursions of the devil: *Impone, Domine, capiti meo galeam salutis ad expugnandos omnes diabolicos incursus*. Religious of the old Orders are now the only priests who still wear the amice as a covering of the head: however, even they do so only on the way to and from the sanctuary, or when seated during those parts of the Office or Mass when the rubrics prescribe that the head should be covered.

The biretta is the form of headdress with which we are most familiar. Its origin goes back to the ninth century, and it seems to have developed out of the *pileus*, or soft cap which was worn as a substitute for the hood or cowl of the monks. The biretta was not at first reserved to the clergy, for in pictures of the fourteenth and



fifteenth century we see it worn by people of distinction, and eventually it became the distinctive symbol of the doctorate in philosophy and theology. At first there was no special law as to its color. In 1464 Paul II made the scarlet biretta the exclusive privilege of Cardinals.

#### IV

Although in the course of the centuries various coverings for the head have been introduced, approved, and even prescribed by the Church, yet there has not been a real departure from the original law about praying *aperto capite*, except in so far as the clergy now wear their birettas and monks cover their heads with their hoods during the recitation of the Divine Office. But in the act of sacrifice both bishop and priest must be bareheaded. It may also be argued, in justification of our practice, that the priest officiates at the altar, not in his private capacity, but as minister and representative of Christ. Now, just as the woman must have a covering on her head to show outwardly her submission and even subjection to man, so the priest is given a distinctive covering for his head in order to mark him off, and single him out, from among men, as being in a peculiar manner the minister of Christ, His viceregent and the instrument used by Him in the great work of the redemption of mankind.

We likewise look upon the covering of the head as a symbol of power and authority. Hence, the priest or bishop generally wears his biretta when he preaches or hears confessions. But as a general rule, blessings are given *aperto capite*. On the other hand the *Rituale Romanum* ordains that absolution from censures should be given with the head covered, because the act is by its nature a judicial one. We cannot here make a complete enumeration of all the occasions when we are bound to uncover the head during those parts of the Office or during the functions when the biretta is worn. To uncover the head is an act of reverence, hence the biretta is raised when the holy Name of Jesus is pronounced, at the *Gloria Patri*, when receiving a blessing, or when one is incensed, or saluted by another. The *Cæremoniale Episcoporum* allows the choir to be seated during the Office celebrated before the Blessed Sacrament exposed, but the biretta should not then be worn. The same holds

good of processions of the Blessed Sacrament. On the other hand, in accordance with the principle that *ad impossibilia nemo tenetur*, it is lawful to cover the head when the heat of the sun or intense cold would endanger health and life. Far greater liberty is permissible as regards the *pileolus*, or skull-cap. However, this last is so little used in our English-speaking countries that we may dispense ourselves from saying anything about it, except that, even if a priest should have the special privilege of wearing the *pileolus* at Mass, he must remove it at the beginning of the Canon.

## RURAL PARISH PROBLEMS

By WILLIAM SCHAEFERS

### I

There lives no more vigorous and fecund romance in Catholic history in America than that which is embodied in the slow and toilsome process of building parish plants in the immense rural districts of our land, where dwells a peculiar but indispensable type of Catholic manhood. The type of rural laity that has made possible the grand achievements attained, is the kind that readily recalls the rough but honest character in which the finer and more cultural qualities of life are extinguished by the hard battle to wring prosperity from a reluctant soil. For the soil demands that its tillers pay the penalty of long hours of labor, before the hearthstone can be built and paid for, and before the sense of stability and settled comfort can reign. It has taken, therefore, a peculiar type of manhood, a rough but sturdy and tenacious kind, to bring into subjection the soil and to coax it into producing 70% of the world's corn, 60% of the world's cotton, 50% of the world's tobacco, 25% of the world's oats and hay, 20% of the world's wheat and flax seed, 13% of the world's barley, and 7% of the world's potatoes. But, as definitely as though they had plotted their moves upon a chess board, the Catholic portion of America's rural population, which totals only 25% of the Catholic population in our country, planned its parochial plant. Its enthusiasm, which burned amid the dangers and hardships of frontier life, was a vital flame, and its willingness to worship God in the log church finally crystallized into the many groups of fine parochial buildings that today dot the vast countryside.

But the trend of the last twenty years points clearly to certain phenomena. Whereas yesterday we dealt with a rural laity that was filled with the impulse of expansion, of adventurous expedition into counties beyond the rim of civilization where everything begged for development, today we deal with a Catholic rural laity that seems more and more desirous to slip away from its rural moorings for a new life in the urban centers. In other words, the problem of the Catholic Church in rural America is to keep its children on the soil,



to maintain and also to embellish what a frontier spirit built. Since the cities beckon so strongly and offer so much, we must "citify," as it were, our rural parishes. We must now build up the cultural phase of farm life. We must seek to comfort and then to stabilize the Catholic rural population. This is the task, and it can never be done unless we sympathize with the farmer—the farmer who appears wearied of his task in matching his wits against nature and his strength against the stern requirements of the soil, where the chances of profit, because of the increasing uncertainties in the economic world, are very problematical.

In rural America, therefore, the Church has to contend with much. And, contending with much, it must have much to offer. Its facilities and willingness to coöperate with every movement for the material and cultural improvement of the people, with special reference to education, must expand. Its ability to encourage the farmer to take every possible advantage of all the facilities offered by agricultural colleges, must grow. And, achieving these things, the Church in rural America may hope to continue to flourish, and to form a strong buttress for the Faith in the country as a whole.

## II

All this is reflected in the resolutions passed by the rural pastors of America in the Third Annual Convention of the Catholic Rural Life Conference, held in St. Paul, Minn., Oct. 12-15, 1925. Note the resolutions of this conference, the gist of which is as follows: first, to push the policy of encouraging a larger percentage of farm boys and girls to remain in agricultural pursuits; secondly, to increase the religious knowledge of those who live in the more remote regions by accelerating the movement that aims at religious education through Correspondence Courses; thirdly, to establish Religious Vacation Schools in order to take better care of the young during the summer months; fourthly, that rural pastors should recognize the value of agricultural colleges, and earnestly coöperate with every movement emanating from these colleges for the purpose of bettering the material, social and cultural conditions of the farmer; fifthly, that in order to both hasten and make more certain the desired results as outlined above, the Rural Service be established in our

seminaries, since they are the training grounds of our future rural clergy.

### III

These resolutions passed by the Convention, which was attended by pastors from all over rural America, emphasize in striking fashion the cardinal needs of the Church in country America. Any one who is at all familiar with the many problems that are arousing our rural masses will agree that a rural leadership which seeks the very best and the most that the soil and life upon it can give will win acclamation. And, since the stability of our Church is going to depend more and more for security upon rural support, the need of leadership in our rural parishes grows more urgent. If for no other reason, then the single fact that the country parish *is the nursery of vocations* is in itself sufficient to demand of the Church and its priesthood a strong arm in the support and development of its rural Catholic life. Ecclesiastical leadership in America must recognize, as the Catholic Rural Life Convention pointed out, that things have changed in the country. For remember that, when the host of inventions giving man ease and comfort of life (especially the automobile, which revolutionized travel) came into the country, the old-fashioned type of farmer disappeared from the countryside. True, the sterling qualities that were his in the early days have not been altogether erased. The farmer, in other words, is still a great breed. But the abnormal growth of the urban centers and the increasing fascinations which they have, spell a new story. Restless, on the verge of discontent, with a growing desire for the better and easier things of life, the farmer is a changed man. Now, to hold him to the soil, to teach him how to find there that degree of comfort and fineness of life which he thinks only a contact with urban life will give him, and to teach him to see in the soil the face of God—all this the Church must do. It is time to begin a new chapter in the history of the Catholic Church in rural America.

### IV

Several practical resolutions to aid in this great work were offered by the latest Convention of Rural Pastors. Mere theorizing, however, cannot bring results. Purely academic gatherings and discussions are no aid. The St. Paul Convention has tried to proceed

along practical lines. It is to be hoped, therefore, that the Catholic Rural Life Bureau, as yet in its infancy but increasing little by little in numerical strength, will finally pass into power and authority and achieve gloriously the objectives of a movement which scattered ecclesiastical blocs have started—a movement to make the rural parish a real power in the land by giving it an intelligent leadership that, able to sympathize with the farmer, will teach him how to have in his rural home what he seems to think he can find only in the urban centers. Show the Catholic farmer a way in which to cheat the stern and cheerless routine of farm life and you bind him to the soil—which, indeed, is the great desire of both Church and State at the present time. If the farmer is wearied, as many writers on the subject declare is the case, in struggling with a man's work and more than a man's pain, then let the Church, as she has done so often before, bring him cheer, peace and prosperity. The future of the Church, as already said, depends largely on the country. Many say that there are dangers in our rural Catholic territories—dangers that threaten the Church in rural America, dangers that involve hardships and call for ceaseless work on the part of pastors. But these dangers—whether real or only fancied—far from acting as a deterrent, will act only as an additional spur to the zealous rural priesthood in America.



## THE LAW OF THE CODE ON FUNERALS

By STANISLAUS WOYWOD, O.F.M., LL.B.

Persons who have an ancestral burial place in some cemetery, and have not chosen another cemetery where they desire their bodies to be laid to rest, are to be buried in the ancestral burial ground, provided their bodies can be conveyed there conveniently. Even if they die far away from such place, but their family, heirs, etc., agree to defray the cost of transportation, the interment, may be made in the ancestral burial ground (cfr. Canon 1218, § 3). The wife shares the burial place of her husband, and, if she was repeatedly married, that of the last husband. If the family or husband has several burial places, the family or heirs of the deceased shall select the place of interment (Canon 1229).

It is the natural desire of the members of a family to be buried side by side as a symbol of the bond of blood and of love that united them here in life. Wherefore, it is quite the common practice for families to acquire a burial plot in the cemeteries in the United States, where the civil law permits the parishes to have their own cemeteries and to manage them according to the rules of the Church, with due regard of course to the sanitary laws of the Board of Health or some similar Board, which according to the laws of the various states has charge over cemeteries. Unless a person has specially requested to be buried in some specified cemetery, the family burial place is the place of interment, even though the funeral services are conducted elsewhere—namely, regularly in the parish in which the person had his domicile or quasi-domicile (cfr. Canon 1216).

Speaking of the right of the faithful to acquire a special burial place or plot in Catholic cemeteries, Canon 1209 requires the written consent of the local Ordinary, or, in the case of cemeteries belonging to religious organizations and other legal bodies, the written consent of the respective superior. In the United States the administrators of cemeteries are, as a rule, empowered to sell individual graves as well as family plots to Catholics, granting them the exclusive use for burial purposes of the grave or plot. These

administrators of Catholic cemeteries act in the matter as delegates of the local Ordinary, and satisfy the rule of Canon 1209.

What persons are entitled to burial in a family plot, must be learned from the agreement drawn up between the buyer of a plot and the cemetery administration. According to the former Canon Law which is not changed by the Code, an ancestral burial plot gives the descendants in the direct line only the right to be buried in such a plot. However, even under the old law there were family and hereditary burial places, and the Code (cfr. Canon 1209, § 1) permits the owners of a cemetery plot to donate, sell, or bequeath it to others with the consent of the local Ordinary, or, in the case of a cemetery owned by religious, with the consent of the superior.

Some commentators on the Code (cfr. Coronata, "De Locis et Temporibus Sacris," n. 202) maintain that the funeral services are to be conducted in the church in whose cemetery one has a family burial plot, because of the principle of the former Canon Law, "*ubi tumulus ibi funus*." Though, in the discussion of the choice of a church for one's funeral (cfr. Canons 1223-1228) in the March issue of THE HOMILETIC AND PASTORAL REVIEW, we expressed the opinion that in some cases this principle of the old law might be applied even after the promulgation of the Code, it seems after more diligent study of the question that the former laws on funeral services and burial have been abolished by the Code. In the first place, the new law abolishes the former law, when it takes up and readjusts the entire subject matter of the former law (cfr. Canon 22): now, from the various chapters of the Code which deal with funeral services and interment at length without referring to the former law either directly or indirectly (except in so far as particular laws and customs are in certain affairs allowed to be retained), one may justly conclude that the former laws have been abrogated by the Code. The principle of the old Canon Law that the funeral services are to take place where one is to be buried (*ubi tumulus ibi funus*), is indirectly denied by the Code, for it not only deals with the funeral services and the burial as two distinct affairs (e. g., when treating of the right to choose a church for one's funeral services and a cemetery for one's burial), but Canons 1216, § 1, and 1230, § 1, specify explicitly that the proper pastor of the deceased has the right to conduct the funeral services with the exception of

the case in which the deceased made use of the right to choose another church for his funeral services. Canon 1217 rules that, in a case of doubt as to the right of some church to hold the funeral services, the right of the proper parish church of the deceased must always be given the preference.

#### FUNERAL PROCESSION FROM THE HOUSE TO THE CHURCH

Canon 1230 speaks of the procession in which the body of the deceased is solemnly carried to the church where the funeral services are to take place. Here in the United States it is not the custom to make an ecclesiastical function of this transfer of the body from the house of the deceased to the church, but the undertaker accompanied by the members of the family and friends conducts the body to the door of the church where the funeral services are to take place. Here the priest who is to say the funeral Mass (or, in case there is no funeral Mass, to bless the body), meets the body at the door of the church, and conducts it to the place near the altar rail where it rests during the Mass (or blessing).

There is some difficulty in interpreting Canon 1230, § 4, which reads: "If the church where the funeral services are to be held is not exempt from the jurisdiction of the pastor (in whose parish that church is located), the celebration of the funeral services does not belong to the rector of the church, but to the pastor in whose territory the church is located, unless the church has a special privilege. The pastor, however, is entitled to conduct the funeral services only in case the deceased was his subject (by domicile or quasi-domicile in his parish)." The difficulty arises from the fact that Canon 1225 rules that nobody can choose a church for his funeral except a parish church, a church of regulars (who are exempt from the pastor's jurisdiction), or another church which has the right to hold funeral services—*e. g.*, by concession of the local Ordinary, by right of prescription, etc. In the last-named churches it may be that funeral services are permitted without the rector of the church having been exempted from the jurisdiction of the pastor, and in that case the rule of Canon 1230, § 4, would apply, provided the deceased was a subject of the pastor (by reason, namely, of domicile or quasi-domicile in his parish).

Another difficulty is to be found in Canon 1230, § 5, which reads:



"The bodies of religious women and their novices who die in the religious house are carried by the Sisters to the limit of the enclosure; from there, if it is a community of Sisters with solemn vows, the chaplain of the community conducts the body to the church of the convent and holds the funeral services. If it is a community of other Sisters, the pastor, in accordance with Canon 1230, § 1, conducts the body to the parish church and performs the funeral services. With reference to the funeral of Sisters who die outside the convent, the general rules of the Canons on funerals are to be applied." The rule of this section of Canon 1230 is based on the principle that the pastor of the parish has the right to perform the funeral services for all persons who have a domicile or quasi-domicile within his parish, unless they are exempt from his jurisdiction, or unless they have chosen other than his parish church for their funeral services. As religious are by Canon 1224 denied the right of choosing a church for their funeral, non-exempt religious are to be buried from the parish church in which the religious house is situated. While it may seem strange that the funeral of non-exempt religious women is to take place, not in their own church or chapel, but in the parish church, the Code adheres to the general principle that funerals of his subjects belong to the pastor, unless the right of choice of a church, exemption, etc., interferes with his right. Frequently the Ordinary of the diocese exempts the religious houses of Sisters from the jurisdiction of the pastor, and gives the chaplain full parochial charge over the house, in which case the chaplain has the right to perform the funeral services. For religious communities of men, both exempt and non-exempt, the Code in Canon 1221 states that the religious superior has the right to perform the funeral services.

Canon 1230, § 7, determines what is to be done in reference to the funeral services and the interment, if a body is sent to a place where the deceased had not his proper parish, and he had not chosen a church for his funeral services. In such a case the Code decides that the cathedral church (if there be one in the place) has the right to perform the funeral services (if such are to be held, for they might have taken place already at the proper parish of the deceased), and to conduct the body to the burial place. If there is no cathedral church in the place, the church of the parish within which the ceme-

tery is located has the right to the funeral and burial, unless the custom of the place or diocesan statutes rule otherwise.

#### THE INTERMENT

After the funeral services have been performed in church, the corpse is to be interred in the cemetery of the same church, with the ceremonies prescribed by the rubrics of the liturgical books, unless the deceased had chosen the cemetery of another church for his burial (cfr. Canon 1228), or has an ancestral burial place (in which, according to Canon 1229, he is to be buried, if he did not choose another cemetery).

The priest who conducted the funeral services in church, has not only the right but the duty, except only in a case of necessity, to accompany either in person or through another priest the body to the cemetery (Canon 1231).

The priest who conducts the funeral procession to the church or to the place of burial, has the right to pass through the territory of another parish or diocese with stole and processional cross, without the permission of the pastor or of the Ordinary. If the interment is to take place in a distant cemetery to which the corpse cannot conveniently be carried, the pastor or rector who conducts the funeral services cannot claim the right to accompany the body outside the *limitis* of the city or town (Canon 1232).

Canon 1231 corroborates what we stated under Canon 1229, namely, that the choice of a cemetery or the fact that one has an ancestral burial place does not necessarily imply that the church to which the cemetery belongs has the right to conduct the funeral services. The Code rather considers the funeral services the principal part of ecclesiastical burial; it regards the interment as secondary, and not necessarily connected with the same church, even though the church which conducts the funeral services has a cemetery of its own.

The law of the Church demands that the services in church be continued with the funeral procession to the cemetery and the sacred rites at the grave as the body is laid to rest. It is here supposed that the body is carried by men, and that the priest and people with the processional cross at the head walk to the cemetery. In the United States it is not customary to have a funeral procession, but

the undertaker's hearse receives the body at the door of the church, and the pall-bearers, family and friends of the deceased (and the priest if he wishes to go) proceed to the cemetery, as a rule, in automobiles (formerly in carriages). Now, though this seems very unliturgical, still in most cases the cemeteries are so far away from the church that a procession properly so-called could not conveniently take place. Wherefore, it cannot be said that the church which has the funeral services is strictly speaking obliged to send a priest to the cemetery, since the liturgical procession does not take place; but he may accompany the body privately and say the prayers of the Ritual at the grave. The Sacred Congregation of Rites answered that, in case the cemetery is at a great distance from the church, the custom of saying the antiphon "In paradisum" and the rest of the prayers of the Ritual after the Absolution over the corpse may be continued (July 28, 1832; *Decreta Authentica*, n. 2696).

#### ATTENDANCE OF PERSONS AND SOCIETIES AT FUNERAL

The pastor may not without a just and grave reason, to be approved by the Ordinary, exclude from attendance at the funeral services the secular clergy, members of religious organizations and pious societies invited by the family or the heirs of the deceased to assist at the funeral procession to the church and the cemetery, or at the funeral services in church; the clergy of the church where the funeral services are conducted should first of all be invited.

Societies and emblems openly hostile to the Catholic faith, shall under no circumstances be permitted at the funeral.

Those who assist at the funeral must respect the orders of the pastor in the arrangement of funeral services, without prejudice to each one's rights of precedence.

The clergy shall never carry the body of any lay person, no matter what dignity the deceased held or to what family he belonged (Canon 1233).

Many years ago the Holy See declared that societies condemned by the Church may not be permitted to assist at the Catholic funeral services, and that no emblems of such societies may be attached to the casket or bier (Sacred Cong. of the Inquisition, Dec. 2, 1840). With reference to banners, flags, and other emblems, either national or of private organizations, the Holy See recently declared



that they may be admitted into church, if they do not exhibit emblems or inscriptions which of their nature are reprehensible, and do not belong to societies or organizations known to be hostile to the Catholic religion or to societies whose statutes have been condemned by the Church (S. Congregation of Rites, December 15, 1922; *Acta Ap. Sedis*, XVI, 171).

The custom of covering the bier on which the casket rest with flowers during the funeral services, may be tolerated (Sacred Congregation of Rites, June 16, 1893; *Decreta Authentica*, n. 3804, ad VI). It is forbidden to attach the picture of the deceased to the casket or bier (Sacred Congregation of Rites, April 30, 1896; *Decreta Authentica*, n. 3898).

## THE SPARROW'S FALL

By W. W. WHALEN

(*Continued*)

Miss Chadwell launched a bitter attack on the stage, and her pointed innuendoes made it plain that, in her condemnation, she included all members of the theatrical profession. Dora turned the conversation to her patient upstairs, Grace Dempster.

"You'll come in handy, Miss Chadwell, to look after her now and then."

Elvira knew Grace Dempster.

"Accidentally I ran across her some years ago. She was one of my numerous patients then." Elvira's voice sounded as if she were running a cruel twelve-cylinder machine over a prostrate human. "She was a woman of the underworld, almost a woman of the streets. I never forget faces. It so helps me in my work. I knew her as soon as you gave me the peep at her asleep today. With such as her, I've but little patience. Women of her class ought to be segregated, or wear scarlet letters on their breast for all the world to behold."

"They don't need to wear them," replied Dora gently. "The world knows all about them. They make a very poor attempt to hide. When they do conceal the ugly fact, there's always a member of our sex to drag them out and cry: 'Behold the woman!' I've a world of sympathy for her and others like her—poor, poor fools!"

"Sympathy, Miss Cahill, isn't knowledge." Elvira's tongue crackled like a short-circuited spark-plug.

"True. But sympathy gives us a knowledge we can't find in books. Sympathy hands us a key to open hearts, and look in at the wrongs and sorrows and wounds that cause more pain than any sores of the body."

"Pah!" Miss Elvira's voice was like a scalpel.

Father McGee almost swallowed the bit left of his cigar at this girl's studied rudeness.

"It's all very well for you and me to find fault and pick flaws," went on the actress earnestly. "But put us in the circumstances of

those women—send into our girlish lives, all innocent of danger, a great, overwhelming temptation, backed by a handsome, seductive man, and see whether you and I should come from that fire without a blister.”

“There is truth in that, Dora,” agreed Father McGee.

“A half-truth, Father McGee, and I do so hate half-truths,” sped along Elvira. “Let Miss Cahill speak for herself, but not include me in temptations of that style. I’m quite unapproachable.”

Looking at her studiously, Father McGee felt he’d never viewed a woman less feminine—a lanky Minerva that tried to push Apollo off his pedestal and posture there herself.

“Miss Cahill is very humble,” said the priest. “And very kind.”

“Miss Cahill, I fear, cares too much for poetry, Father McGee. Of course, that’s her line. She’d never do for the grim prose of nursing.”

“Nursing needn’t be made grim,” corrected Father McGee rather sharply.

“Patients need a master,” persisted this experienced nurse, as one would argue with a child.

“Yes, insane patients,” said the man.

“Anyhow,” with a wave of her long, lean hand, “Miss Cahill would never do for nursing. I judge her to be the sort of a woman who’d read poetry to her husband.”

“Better that,” remarked the priest with a laugh, “than to read the riot act to him.”

“Men need the riot act read. You should have seen what I wrote to my father when he told me he was going to remarry.”

“His privilege—in fact, his right, if he sees fit to do so.”

The priest charged gallantly to the actress’s rescue, for he saw the hurt flush that burnt her pink cheeks into scarlet. He marveled at her self-control, and then her tact.

“I think Miss Chadwell loves her father very dearly, and is jealous of his affections. That’s an admirable something in a modern daughter, Father McGee, don’t you think? Too many of our young girls don’t care whether their father lives, dies, gets married or buried, so long as he supplies them with ready pin-money.”

“I earn all the money I need,” said Elvira, with a suggestion of swagger. “My father doesn’t need to give me money.”



"But I hope—in fact, I'm sure he does," said Dora.

"Yes, but only for my favorite charities."

"Well, sometimes when you're distributing largess, please remember the struggling, underpaid actor people," returned the stage woman. "Grace Dempster's salary was so small."

"So she was in the theatrical profession too? I thought as much. That's where she lost her character, I suppose."

"No, that's where she tried to regain it. She's always played bits. She entered the profession late, if indeed you call a woman an actress, who hardly ever spoke more than ten lines on the stage of an evening. She joined our ranks when she tried to lead a decent life, and find herself again. In our work, we don't ask what you've been, but what can you do."

"What was or is your favorite rôle, Dora?" asked Father McGee, to hold up Elvira for toll, as she sped along throwing dust into her rival's eyes.

"Like most actresses, Father, my favorite rôle used to be the pay-roll. Now I'm independent, and can afford to prefer the rôle that makes the world laugh and forget its cares. The stage is my pulpit, and I preach cheerfulness, forgetfulness for two hours at my audience."

Miss Elvira started off again, her foot on the gas.

"So the stage is your church, Miss Cahill?"

"Not mine, while men like Father McGee will spend their lives for souls like me. No indeed. But the stage is the church of a great many people. My sermonizers are the dramatic critics. If they say good things about me, I believe them, and compliment them on preaching well. If they find fault with my work, and give me a fiery baptism, I call them heretics, and refuse to believe."

Elvira slackened her speed, but she was still moving in the fight direction.

"But the stage—pardon me!—is so looked down upon. A woman risks her good name when she became an actress. Have you made up your mind to be an actress always?"

"I did so make up my mind once, and I risked my good name, as you would say. But it's a woman's weakness to change her mind—and her name too."

"Actresses don't change their names, even though they do marry,

do they?" Elvira was slightly caustic. "One husband said he was weary of following his trouser wife around, and being known merely as the husband of a star. Her name was always blazing in electric lights; his name was never heard or seen."

"What's in a name anyhow?" laughed Father McGee. "The Lucy Stone League says that wives should retain their maiden names. One can understand why actresses for professional purposes keep the same name. And I know society women always use their marriage name, but the trouble is they change their husbands too often, and are always having new cards printed. It must run into quite a typesetter's bill."

"Minnie Maddern, our best American actress," defended Dora, "changed her name only once, and she's been Mrs. Fiske ever since."

"A good name nowadays, Miss Chadwell," said Father McGee merrily, "is the name the banks will honor on a check."

"It certainly is handy to have such a name," laughed Dora. "I can fancy nothing more embarrassing than not to have your check honored."

A robin flew out of his nest on the tree above their heads, and a green apple that hung by a thread dropped into the actress's lap. She looked at the little spheroid carefully.

"There's some blight stealing among this fruit," she said.

"That's what women like Grace Dempster do," began Elvira, returning to the old tack. "They blight. They are like the disease my father specializes in—cancer. Such women are cancers, cancers on the body of our healthy young country or any country they may inhabit—cancers that greedily eat away all beauty and strength. To the physical cancer, we take the knife. To the moral cancer—"

"I'd suggest that we take pity," burst in Dora. "Pity for a woman, a creature of body and soul like you and me." Elvira shot her a piercing glance. "All right, Miss Chadwell. I forgot. Pardon me. You aren't to be mentioned in the same breath with Miss Dempster. As for myself, I don't mind. I know Grace Dempster better than you do. She had a mother that guarded her and carefully taught her how to pray. Her downfall was surely not her mother's fault, whatever about her own," she went on with rising passion. "I know, too, that a terrible blow made Grace the cancer you call her. A bolt of lightning from the blue summer sky of her

trusting girlhood killed and burned with hell-fire her hopes and ambitions, and left her life a shattered wreck."

"I said poetry is your line, Miss Cahill. I'll use your own language. Before you and I were born, a poet wrote that, when lovely woman stoops to folly, the one thing left for her is to die."

"Awfully kind of that poet," retorted Dora, "who wasn't a lovely woman by any means. I suppose he thought she ought to make a swan-like end, and fade away to the tune of 'Hearts and Flowers'. But life is very sweet, even when sinful, and some women won't die to the strains of the violin, but dance instead—the dance of a living death. What about the woman, like Grace Dempster, who is coaxed and misled and dragged into sin and sorrow by a man better educated and stronger than she? Must the woman die for her sin, and the man live on and prosper and write woman-murdering poetry and music?"

"She should know better than to bother with such a man. His education is only a misfitting cloak that he borrowed from some professor."

"As Elijah threw his mantle to Elisha!" The actress was biting.

"Not at all. I can't conceive of a well-educated man—why just take my father. All his life, he's been under the fierce white light that beats on a successful doctor, and never a blemish. To me he's a holy ideal. I dare say if I could meet such another man, I might change my mind about wedlock."

"Then you surely don't blame me," said Dora coyly, "for changing my mind about being an actress always when I met him, do you?"

Father McGee went slowly home. He feared those two women would never be friends. They had nothing in common. What could ever draw them together? He felt sorry for the poor little actress. He wondered what manner of man that doctor father and lover was. Anything like his hard-natured daughter? If so, heaven pity the unlucky stage woman who was banking her future life and happiness on him! God knew that poor girl deserved a home and the peace it would bring, sheltered in the natural sphere designated by Providence for every woman, with children about her knees; her future written not in transient theatrical reviews, quickly read and soon forgotten, but built of flesh-and-blood bodies that carried



immortal souls. He gathered a wild rose, and serried little thorns rebuked him. Dora and Elvira!

. . . . .

A couple of mornings after, Father McGee had cause to change his mind about the sterling qualities of black Annabell's religion and strong resolutions. He had just come out of the church, and was making his Mass thanksgiving, walking under the trees where the pine needles stabbed one another, while the robins and blackbirds warbled in rivalry. Old Mr. Blackbird has just chased away a fickle swallow that was intruding on the wrong premises. The blackbird wanted his neighbor to know that the belfry was specially reserved for himself and his brood, and the chimney over the sacristy belonged to the swallow. Those swallows were vagrants, Father McGee admitted, looking up at the doughty blackbird that strutted back and forth along the belfry coping.

Yesterday Father McGee had found one of the swallows, confused poor creature, clinging helplessly, hopelessly to the sanctuary lamp. The old man had rescued the bird and set it free, and he doubted not but the same little rascal was now poaching on the blackbird's preserve.

Down the stony road came a patter of flying little feet. The priest rubbed his eyes to make sure of his vision. A girl in khaki knickerbockers, with a mountain staff in her hand, was running for dear life, her short bobbed hair glinting sunshine in the morning light, while in her wake plowed along a buxom negress, with a spade swinging in her right hand. There was little hope of that stout blackbird catching the flying little swallow ahead of her, but, if grim determination could lend wings, then Annabell would capture Dora. That she meant mischief was evident from her set, furious face. The priest hurried out into the road, leaving the gate open.

Dora ran in, and he stood in the gateway, barring the cook's entrance.

Annabell's costume was mysterious. She was done in a long white nightgown, with white blackberry blossoms wreathed about her ebony brow, the cruel thorns jabbing her temples and sticking into her ears. At sight of the priest, Annabell paused, looked bewildered for a moment, then burst into a loud wailing, accompanied with

profuse tears. From behind him shrilled the hysterical laughter of Dora, who had collapsed on a garden bench.

Then the truth. To please her guest, Elvira Chadwell, Dora had played Ophelia, done in the stock white robe and wild wreath of white flowers. But she used laurel blossoms. Annabell had been an interested spectator. Last night came Annabell's porter bearing gifts—in bootleg shape. The future bride and groom consumed overmuch of the evil spirits. He got away somehow in his Ford, having no doubt a cautious guardian angel. But this morning a sadly befuddled cook failed to serve breakfast for her mistress.

On returning from her mountain hike, Miss Cahill and her horrified visitor, Miss Chadwell, found the obese Annabell, still in her nightgown, trimming her brow with the spiny blackberry buds, and muttering the words of the mad heroine: "Good night, ladies; good night, sweet ladies; good night, good night!" Dora had beckoned Miss Chadwell into the house out of the danger zone, and approached herself the black white-robed Ophelia. When she saw the torture of the blackberry wreath, the actress screamed with laughter, which was too much a goad for the dramatic cook-lady. She grabbed up a spade, and then the chase.

Old Mary, the housekeeper, was horrified when Father McGee led in the two ladies—the one toggled out like a boy, while in her wake padded the nightrobed, penitent cook, who was now sobering. Annabell begged her mistress not to discharge her this once; it would be her last fall, so help her! Dora winked merrily at the priest, but kept a stern visage turned to her weeping servant.

"You see 'twas this way how," sobbed Annabell. "He done tempt me again, so he done. That Mason man is one too much for mah bestest resolves. He knows mah weakness for stim'lants. He should be punished—and I'll do it—but not me, no, sir, Father McGee. You ask Miss Cahill to keep me till I gets married. I couldn't abide to start nowheres else, because she's been so patient and forgiving. That Mason man, he just a-wheedles me to take drink after drink. He's so confectionary I ain't much good at resisting. But, Father McGee, I takes the pledge for a whole year right now. I'll invert myself, so I will. I used to be so aim'able. I'll jist turn over and become a new leaf. And later on, if ever I gets enough money saved, I goes to Sainte Anne dee Boob-Per. . . ."

"Where's that?" asked Father McGee, biting his lips into a straight line.

"Oh, you knows. That mir'culous shrine up in Canada, Sainte Anne dee Boob-Per. I'll ask her on the 26th of June—no, July!—to obtain a mir'cle, and take away from me this yere thirst. I will, I says, and I means it; cross mah heart; 'deed and double, I will. Since this thing happened, I ain't ate no more than a bird."

"Annabell forgets that there are ostriches as well as canaries," twitted Dora.

So Annabell, wearing in her ample bosom the breastplate of a Temperance Pledge, was restored to favor with both her mistress and her pastor. She went meekly up the road, while the blackbird screeched with derision from the belfry. A ribald beetle buzzed too close to the church, and the blackbird, darting down beak-pointed, murdered him as he flew.

Dr. Harold Chadwell, the great cancer specialist, had been at Miss Cahill's "Bleak House" for three days. He and Father McGee were becoming very fast friends. Father McGee had a way to him that easily won confidence, and anyhow doctors are usually free in their conversation with priests. In the calm evening air, with the "soft eye-music of the waving boughs" all around them, he was still rehashing the clash of the afternoon he'd had with his daughter.

"She can't see any remarriage at all. Dora Cahill she calls 'a person,' while Elvira considers herself a personality. She is, but a very disagreeable one. She claims it's a sacrilege to put an actress in her dead mother's place—to slip her dead mother's ring on Dora's finger. Elvira, you see, puts the thing in the wrong light. Her mother and her wedding ring have been in the churchyard for five years. I don't feel so young as I did five years back. My hair's got greyer and my soul more fagged. Between her mother's funeral and today lies a century of loneliness, full of ills and pains and groans and cancers—and no home. I'm getting on. I'm forty-five. I've come to the time when a professional man begins to feel himself slip, when the fires of youth are getting choked and damped with the ashes of experience. I want youth around me, warm, strong youth—and a home."



Dora joined them under the trees in the evening mists, looking very misty and fairy-like herself, her hair a last ray of the departed sun. Her grey gown, with its foggy, spider-web lace, made her seem almost a wraith. Below sang the frogs in the valley, sounding above the orchestration of the waterfall. She had a battered old book under her arm, which she laid on the bench, "Bleak House."

"I finished that today," said Dr. Chadwell, "the first time in my life."

"I started it today, the third time in mine," said Dora. "I see Margaret Anglin has revived the story of Lady Dedlock on the stage. I do hope it's a go, for the sake of that honest, hard-working star. I love the tragedy of the unfortunate heroine, with the secret from her past shadowing every joy."

"A tragedy all the more bitter because she didn't know that sin was still living," added her lover.

"I notice," commented Dora, "that our doctor reads a great many novels."

"Of late years, yes. I like to read of other men's happiness and sorrows. Then I'm stronger to face my own cares." He fingered the book. "'Bleak House,' that sounds like my lodging place."

"Without a secret from the past shadowing you," tittered Dora.

"None," said the doctor honestly. "My shadow's from the present," he laughed. "You—you've kept me waiting and guessing. I was never sure of you."

"A wise woman keeps a man guessing, I imagine," said Father McGee jocosely. "All boys like to climb up the cliff to where the birds' nests are most inaccessible. It's the perpetual hunt planted in the bosom of the male."

"But the waiting was hard, Father. I wanted—oh, how I wanted—this girl to bring her laughter and sweetness to make moonlight and sunlight music in my life—to sparkle into my Bleak House, and scare the dark out of the corners."

"I'll make up for all that when I get you," she promised; "see if I don't. You'll find 'Bleak House' torn down, and made into the 'Old Curiosity Shop,' with every day something to keep you amused. That's a big pledge, but I'll live up to it. That's if Elvira doesn't interfere too much with her prospective mother."

"I've been wondering what you think of her," queried the doctor.

"I don't count. I can manage her, if she gives me half a chance, and perhaps I may even make her love me. Remember I wasn't always a leading woman. Time was when I felt, if there was plenty of room at the top, there was precious little at the bottom. I've traveled much with erratic theatrical stars, that could shoot temperament and temper at the other members of their company. Being the underdog for years, I can keep my growls to myself."

(To be concluded)

## ANSWERS TO QUESTIONS

### INDULGENCES ATTACHED TO VISIT OF BASILICAS OF ROME, COMPOSTELLA AND SHRINES OF THE HOLY LAND

*Question:* It has been said that one can gain 535 Plenary Indulgences, if one is enrolled in the Blue Scapular of the Immaculate Conception and recites six Our Fathers, Hail Marys, and Glory. Maurel, in his book on Indulgences (published by M. H. Gill, Dublin, Ireland), states that nobody ought either to count, publish or publicly announce the number of indulgences, partial or plenary, annexed to the recital of the six Our Fathers, Hail Marys and Glory. To do so would be to act in opposition to the prohibition of the Sacred Congregation of Indulgences, which prohibition was approved by Popes Clement XII and Benedict XIV. Maurel mentions the indulgences attached to the seven Basilicas, the Holy Land, etc., but he does not specify in number anything like 535 indulgences; a few magazines say that St. Alphonsus states that there are 535 Plenary Indulgences attached to these places. What is the truth in the matter?

PASTOR.

*Answer:* Whether or not St. Alphonsus says that 535 Plenary Indulgences can be gained by visiting the basilicas of Rome, of St. James at Compostella and the shrines of the Holy Land, we do not know, for, though we have found the same statement in leaflets and pamphlets, no reference to the particular work of the saint where he makes such statement is given by any of the leaflets and pamphlets. It seems quite certain that persons enrolled in the Blue Scapular of the Immaculate Conception have the privilege of gaining all the indulgences that can be gained by visiting the seven principal churches of Rome, the Portiuncula (in St. Mary's of the Angels, Assisi), Jerusalem, and St. James at Compostella, as often as they say six Our Fathers, Hail Marys and Glory in honor of the Blessed Trinity and the Immaculate Conception for the intentions of the Supreme Pontiff (cfr. Beringer-Steinen, "Die Ablässe," Paderborn, 1921, I, n. 948). In the Instruction of Pope Clement XII, April 3, 1731, confirmed by Pope Benedict XIV, May 10, 1742, concerning the Stations of the Way of the Cross, it is explicitly forbidden to enumerate the various indulgences which may be gained by making this pious exercise, and one should be satisfied to know that all those indulgences can be gained which one would gain by personally making the Way of the Cross at Jerusalem. Recently the Sacred Congregation of Indulgences (say Beringer-Steinen, *op. cit.*, I, nn. 747-750) was requested to specify all the indulgences of the Holy Land, as contained in the various papal



documents. The Sacred Congregation refused to give a list of the indulgences, referring to the former prohibition and adding that the patriarch of Jerusalem had been consulted and that he had requested that nothing be done in the matter, since there did not seem to be available reliable documents concerning some of the indulgences.

### ABUSE OF MARRIAGE

*Question:* A prominent Catholic doctor, a specialist, asks me if Catholic wives cannot use the douche "post coitum et tantummodo causa sanitatis vel munditiæ." He declares that in his belief there is neither prevention nor destruction of natural conception, on the theory that "quod facturum est jam factum est, immisso semine." Three other reputable physicians concurred in his belief. They all agreed that the practice, for the reason above given, is generally prevalent, particularly among young people, even where there is no intention of preventing conception. I understand, of course, that it is explicitly forbidden by moralists as a method of contraception. What I should like to know is the value of the medical testimony, and, secondly, what response may be given to inquiring doctors.

PAROCHUS.

*Answer:* It is beyond the scope of the moral theologian to answer the question as to what time after marital intercourse the *lotio* or *irrigatio vaginæ* would not interfere with conception. We doubt whether physicians will ever agree on this point, for it seems from the nature of the case that the individual instances would vary so much that it is impossible to determine the minimum of time required to put the seed beyond the reach of the douche spoken of. If the doctors referred to by our correspondent are so sure that the lotion is not an undue interference with the natural law, why do certain "social welfare workers" approach married people to tell them about this simple means of avoiding too large a family? In the natural law, as explained and defended by the Catholic Church, there can be no doubt that a wife is obliged to retain the *semen viri*, and all Catholic theologians are agreed on this principle. The only difference of opinion among them is a question of fact whether and how soon after intercourse the application of the douche does interfere with impregnation. That is a matter for conscientious and competent physicians to decide. The natural law and the Catholic teaching is indubitable, so that the practice must be forbidden if it interferes with conception, either by making it altogether impossible (i. e., if all the *semen viri* is removed) or rendering conception more difficult.

## USE OF THE STOLE, RITUAL, AND HOLY WATER IN BLESSING OF RELIGIOUS ARTICLES

*Question:* Is the use of the surplice, stole and holy water necessary for the validity of the blessing of religious articles? The practice among priests seems to differ widely, some being very particular to use surplice and stole, Ritual and holy water, others merely making a hurried sign of the cross over the articles.

SACERDOS.

*Answer:* The Code of Canon Law, Canon 1148, § 2, states that the consecrations and blessings are invalid if the formula prescribed by the Church is not employed. The new Roman Ritual repeats the words of Canon 1148, § 2. The blessings of the Roman Ritual must, therefore, be performed with the formula there prescribed, or otherwise the blessing is invalid. The use of surplice and stole is prescribed by the Ritual for all blessings except those which are given in connection with Holy Mass, in which case the priest wears the vestments of the Mass, or the alb, stole and cope, as the case may be. The use of the surplice and stole does not seem to be essential for the validity of the blessings, but it is not lawful to omit their use. In the private blessing we do not believe that their omission exceeds a venial sin, but, in the public and solemn blessings, the omission seems to be a serious matter. The Holy See has often given the faculty to bless crosses, beads, medals, statues, and other religious articles, by merely making the sign of the cross over these objects (without any formula of prayer) with the intention of attaching the indulgences to them. Even if the religious objects are of various kinds, and the priest has the faculty to attach various indulgences to them by the sign of the cross, one sign of the cross suffices (cfr. Holy Office, July 6, 1914; *Acta Ap. Sedis*, VI, 346). Whether a priest has the faculty to bless these articles by merely making the sign of the cross over them, must be ascertained from the document conceding the faculty, for as a rule the document indicates in what manner the blessing is to be given. In the faculties given to the priests who join the sodality of the Death of St. Joseph (*A. S. Josephi Transitu*), the papal document states that the blessing is to be done "*ad formam Ritualis*". The instructions accompanying the certificate of enrollment explain that, in exceptional cases when the priest has not at hand the Roman Ritual, he may bless the objects with the simple sign of the cross. Unless the latter

exception is granted by the Church, the blessing has to be done with the formulas of the Roman Ritual provided for the blessing of the various objects. The blessing of scapular medals must, according to the above-mentioned Decree, always be separate from that of other religious objects.

#### ENROLLING OF THE NAMES OF PERSONS VESTED WITH THE SCAPULARS

*Question:* Possessing the faculty to enroll in the five scapulars, after vesting the faithful with any or all of them, is it necessary for the priest to have their names inscribed in the registry of the respective Confraternities in order that they may gain the privileges and indulgences attached to these scapulars? Concerning the Mt. Carmel scapular, I find in the *Rosary and Scapular Book*: "Inscription of names of members in the registry of the Confraternity was dispensed with by a Decree of Gregory XVI, August 1838." In the same volume concerning the other four scapulars it states: "The essential requirement for obtaining all indulgences and graces annexed to these scapulars is to receive them from a priest empowered to grant them and wear them constantly; Trinity scapular alone excepted—Innocent XI." In a Brief to the Pious Union of the Death of St. Joseph, Pius XI recommends the sending of the names for registry in the case of the Trinity, Dolors and Mt. Carmel scapulars. Can you tell me what are the necessary requirements?

CONFESSARIUS.

*Answer:* The Code of Canon Law, Canon 694, § 2, rules that, if an association is erected after the manner of an organic body, the entering of the names on the rolls of the organization is necessary for the validity of the reception into the association. The confraternities of the various scapulars are associations which have been erected after the manner of an organic body. On July 17, 1891, the Sacred Congregation of Indulgences declared that the entering of the names of the persons received into the scapular confraternities was necessary for the gaining of the indulgences of these confraternities. The concession of Pope Gregory XVI in reference to the scapular of Mt. Carmel was revoked by Decree of the Sacred Congregation of Indulgences, April 27, 1887. A Decree of the Holy Office, April 23, 1914, again insisted that the entering of the names of persons received into confraternities was essential, but conceded that the faithful may gain the indulgences before their names are enrolled, and that they may gain them, if by negligence of the priest who received them, or for any other reason, their names were not entered on the roll of the confraternity. The names may be sent either to the headquarters of the confraternity



or to any church where a confraternity is established. The said decree of 1914 granted a *sanatio* for all receptions in which the entering of the names had not been made. Dispensation from entering the names has been given to some religious organizations on the occasion of missions when they receive a great number of people into the scapulars. The red scapular of the Passion does not call for the entering of the names, since it does not entail a reception into a confraternity (cfr. Beringer-Steinen, "Die Ablässe," I, n. 941). The same is to be said concerning the blue scapular of the Immaculate Conception.

### IMPEDIMENT OF IMPOTENTIA

*Question:* Petrus se accusat de onanismo in usu matrimonii. A confessario interrogatus manifestat se id fecisse propter mulieris vasis arctitudinem quæ penetrationem membri virilis non admittit. Confessarius reperit medicum aliquem occasione examinis physici in mulierem obiter dixisse illam copulam perfici non posse sine prævia operatione chirurgica. Quid in circumstantiis confessarius dicere debeat? An impotentia perpetua et absoluta in casu habeatur? An recte egerit confessarius Petrum absolvendo nihil dicens de peccaminoso matrimonii usu, existimans illum esse in bona fide saltem circa gravitatem peccati?

PERPLEXUS.

*Answer:* Impotence which preceded marriage and is perpetual, either absolute or relative, annuls marriage. If the impotence of the woman can be removed by an operation which does not entail grave danger to her life, the impotence is not perpetual but temporary, and does not invalidate the marriage. If the woman refuses to undergo the operation, the husband has the right to request a dispensation from *matrimonium ratum non consummatum*. The confessor should not have permitted the man to continue the marital relations, for he seems to be quite certain that conjugal intercourse is impossible. Once he is certain of it, he cannot without sin attempt the intercourse, but must either persuade his wife to undergo the operation, or, if she refuses, apply to the diocesan court to request a dispensation from the *matrimonium ratum non consummatum*. A declaration of nullity of the marriage cannot be obtained if the impotence is removable by an operation which does not seriously endanger life. Some authors maintain that the intercourse is not illicit in antecedent temporary impotence, because on the one hand the marriage is valid, and on the other hand there is the probable opinion that the incomplete *copula deponendo semen ad ostium*

*vaginæ* is a *copula conjugalis* (cfr. Cappello, "De Sacramentis," III, n. 370). The Church does not seem to consider that action a *copula conjugalis* in her proceedings in *matrimonium ratum non consummatum*, nor in the declaration of nullity of marriage for reason of impotence.

#### INVALID MARRIAGE AND ADMISSION TO THE SACRAMENTS

*Question:* A Catholic widower having four small children and living on his own farm married a divorced woman, also a Catholic, the validity of whose marriage cannot be questioned. The pastor admonishes the couple to separate but in vain. Later on the man, for other reasons besides the invalidity of his marriage, sues for a divorce. The woman contests the case, and the judge denies the man's petition, thus compelling him to continue living with the woman. The whole community knows the particulars of the case. Could the man upon sufficient evidence that the couple no longer cohabit be admitted to the Sacraments, provided that scandal be avoided?

PERPLEXUS.

*Answer:* The Holy See has declared that, in some instances (e. g., invalidity of marriage from impotence, where separation was impossible on account of the civil law), the confessor can absolve such persons, if they are willing to live "*uti frater et soror*" and danger of incontinency is absent (Sacred Congregation of the Council, December 15, 1877; *Acta S. Sedis*, X, 504; Holy Office, March 8, 1900; *Acta S. Sedis*, XXXII, 639). In these cases it is supposed that the marriage was considered valid by the general public. When the matter has become public as in the proposed case, the confessor should not act without referring the matter to his Bishop. Even though the man may be permitted to go to confession and be absolved and be even admitted secretly to Holy Communion, it should not be done in public cases without the sanction of the Bishop. To admit him publicly to Holy Communion is hardly possible under the circumstances, nor can the Bishop allow him to receive publicly as long as before the Catholic public he seems to live in a sinful union. He cannot help his present condition, and, if he seriously promises that he will remain continent and after the public attempt to get separation this should not be so difficult, he certainly could receive the Sacraments secretly; but, since the matter has become public, the confessor should not allow him to receive the Sacraments even secretly without the bishop's endorsement of his action.

STANISLAUS WOYWOD, O.F.M., LL.B.

## SOME LETTERS AND COMMENTS

By FRANCIS A. ERNEST

It was my first intention merely to decipher and transcribe the Professor's letters with a minimum of "editing and commenting". Soon I found that considerable editing would be necessary in order to eliminate too much repetition and sometimes for the sake of omitting uninteresting personal items and criticisms that seemed to me too caustic for publication. Such omissions and my own experiences and impressions and feelings that forced themselves on me in the course of the slow deciphering of the letters seemed to me to justify some comments on the part of the editor. At times I have found it difficult to select and to eliminate judiciously, because nearly everything in the Professor's letters is interesting to me. His observations on the force of "habits" and on the formative power and influence of the seminary for developing religious ideals and habits in the aspirants to the priesthood have been growing on me in interest since I sent the last instalment of these "Letters" to the Rev. Editors of *THE REVIEW*. If further reflection does not modify my present feelings with regard to this subject, I shall make some extracts from the Professor's outpourings for a subsequent article. But now let me complete the Professor's account of his interview with the Rector. I am beginning to feel that I know the Professor's mind and spirit intimately. Surely, letters are self-revealing.

My dear Mac: Your two letters received on the same day. I hope you will not lose patience with me even if I am giving an endurance test to it. I need you. There is no one else to whom I can talk out so freely. I must speak out or write in order to relieve my mind and my feelings, and I am turning to you because you are the only one that has a sympathetic interest in my ideals and anxieties, and that knows me and my needs probably better than I do myself. You understand me as others cannot understand me. And I am very grateful for your patience with me and for your encouragement and for your occasional criticisms and cautions.

In my interview with the Rector the other day I was edified by his unostentatious humility. He has a somewhat proud appearance



and a certain bearing of self-assurance, but now I know that he is really humble at heart. We understand each other much better now, and we are more conscious of our common interests and aims. Before my recent dealings with him I sometimes half believed foolish, slandering tongues that accused him of a superiority complex. He is incomparably more humble than any of his traducers. I may tell you in confidence that there are a few members of the faculty here who think and speak unkindly and unjustly of him simply because they do not really know him. I really feel that I must try to correct them in a fraternal way in order to atone for my own past unfair attitude towards him. Alas! we are all too ready to think and to speak unkindly of one another, and mostly because we simply do not know one another as we really are.

Much of what I said to the Rector in this connection was mere padding. You know how words come with ease and in abundance when one is full of a subject and is carried along by strong convictions and equally strong feelings. Again I insisted on my old contention that there is a spiritual as well as a physical kind of voice training. He confessed that my frequent insistence on this point had made him think it over, and had convinced him that a priest should be able to say spiritual things with an unction altogether peculiar to them, and that they cannot attain that unction, that convincing and persuasive speaking force, without having gone through long and serious and intensive self-discipline and self-training out of which spiritual convictions are begotten and wax strong. He knows from his own experience and certain recent contacts with some seminary tyros that it is hard to convince our present-day seminarians in the matters that go against their easy habits and worldly views. We agreed that it is absolutely discouraging to see the look of skepticism on their faces when we tell them that spiritual discipline of the most serious kind is necessary in order that the seminary may prepare them effectively for their life work, and that certain definite means must be applied consistently and persistently. Those who resist the discipline-laden atmosphere of the seminary and exhibit no signs or proofs of being affected and spiritually reformed by it, ought to be given the *consilium abeundi*, and, if it is not taken gracefully, they ought to be forced to take it. Those who resist the training necessary for befitting them to train others, are

surely not fit to become agents of any kind of moral reformation for others. The Church will not lose much by losing their ministrations. In fact, I believe that the Church will gain in the long run by having her ministerial ranks protected from the addition of inferior men. This should be the ideal and the policy of those who govern the Church of God. If parish priests, if all of us that are active in teaching and preaching, do our duty and develop and nurse clerical and religious vocations within our sphere of influence, there will be enough candidates to permit such a process of elimination. This will be most wholesome, because it will help religious earnestness and stimulate spiritual idealism. As things are now rather commonly, it is well known to seminarians and acted on by some, if not by many, that there is nothing like a rigid insistence on spiritual ideals and on a correspondingly exacting ascetic discipline and that there are no strictly exclusive spiritual tests. They know of men who were notoriously lazy, and yet somehow squeezed their way through to ordination. You remember, Father Rector, a Faculty meeting of some two years ago in which the recommendations for the Bishop's call to holy orders were discussed and agreed on. Two of the men on whom we had to pass judgment were admittedly and disgracefully lazy. Both of them were talented young men. We all agreed that they were considerably above the average in mental endowments. As regards their knowledge, they measured up fully to all the requirements. They had given satisfaction in their classes and had passed every *periculum* to the entire Faculty's complete satisfaction. Yet we agreed in our judgment that they were lazy and likely to remain lazy, because for years they had indulged and nursed their habits of laziness. They were ordained. It was too late to eliminate them at the last moment. They should have been rejected after a fair trial in the seminary. What kind of priests are they going to be? From what I have heard about them they are still lazy. They are cursed with a lazy nature and with longstanding and confirmed habits of laziness. Could any reform be expected of them when they no longer felt the pressure of seminary order and discipline? What will come of their fixed habits of laziness? Neglect of sacred duty and every evil to which laziness is the door. We knew it and deplored it, but what could we do? There was nothing at all against them except this one damning thing of laziness. Better

poorly talented men who had to work hard and did work hard and acquired habits of hard work. Such hardworking young men get more real education than the more talented men. You remember, Father Rector, how I protested and stood for the old principle of zeal. What can be expected in the line of zeal from men, I said, who sleep until they must rush in order not to begin Mass later than about fifteen minutes late, and who are simply never on time?

At this point the Rector interrupted my harangue with some impatience and objected that such men sometimes have hardly any other visible faults and turn out much better than was expected. Exceptions, I countered, that confirm the rule. Most certainly there are exceptions. The danger for all of us is to become mere routine workers. The lazy priest does not even remain faithful to a safe routine. He sleeps in the morning and never even thinks of making an honest and serious meditation. For one reason or another he says Mass, but even in this point some priests fail shamefully. The lazy priest never learns to force himself against his inclination, and does no wholesome violence to himself every day. Neither priest nor layman can hope to grow much religiously without some definite and deliberate and regular self-denial.

And, Father Rector, do not make the mistake of thinking or of hoping that things will happen somehow to make young men spiritually strong priests without strong spiritual seminary training. The seminary atmosphere, lax or stimulating, is going to affect most of them in some way and to some extent for life. To secure a spiritually stimulating atmosphere for our young seminarians, we must go to any length and stick to the safe old principle of ascetic training. If today one of our young men were found afflicted with tuberculosis, he would be ordered to bed. He would be instructed to sleep with windows open, regardless of the cold of mid-winter. He would have to remain in bed until all T. B. activity has subsided and until plenty of the most nourishing food has built him up and increased his resistance to a safe point. Then he would be directed to live a regular life according to the orders of his physician. In such a case nothing is left undone that can be done to rehabilitate a man fully for a normal and useful life. Everything possible is done for the body and its health. How little is done, and in how haphazard a way even that little, for the development



of a strong and spiritually forceful character! Our young men will quickly see and feel it if we sacrifice spiritual ends to practically utilitarian considerations and occupations. They will not be impressed by the importance of spiritual things which we teach and preach ascetically, if they see that we do not hold them to be of prime importance. We insist here on cleanliness and exercise and generally on a sane hygienic care of their bodies. We do not knowingly permit them to neglect their health when it is in danger. Whilst we tell them not to make little of some little bodily ailment, they feel unconsciously and consciously that in matters spiritual we are making little or nothing of their doing or neglecting ten times more serious things and becoming guilty of almost any amount of carelessness and irregularity. The consequences of spiritual indifference and of carelessness in spiritual exercises are not nearly so often nor so strongly brought home to them as the results of hygienic misconduct. At most perhaps we say: "Well, it is too bad with these young men. They are not what seminarians used to be in our young days. What are you going to do about it?" There can be something done about it. There should be something done about it by all of us charged with the education of these candidates for the priesthood, because the religious condition of countless numbers of people is going to depend on them and on what we make of them.

He objected again that I was overstating the power and the responsibility of the seminary. He did not believe that, the world being what it is today, the seminary could train up and turn out into the religious desert land of the world an all-spiritual priesthood, no matter how serious the training and how good the young men might be on graduating from the sacred retreat of the seminary. Certainly, I admitted, there will be partial and even complete failures. There always were failures even among the teachers and leaders of the Church. Scandals must needs come and their woes will come also. Yet there ought to be fewer failures, and the average of spirituality among our graduates ought to be a good deal higher. Give our young men a more intensive ascetic education. Keep them more isolated from the world during their training years. Regulate their daily life a little better. Insist on the essential things more persistently, and let this be done by the whole faculty in word and example. Eliminate all contacts with the world and its works that

you can. Give them a taste of real spiritual living: they will never lose the sweet memory of it, and some of them will retain many of the spiritual habits of their seminary days and keep on growing in spiritual convictions and feelings. Even a few spiritually outstanding and aggressive priests will be a tremendous religious force in the fight for moral decency in the world and for the religious reformation of many.

Well, my dear Mac, our seminarians are not going to visit any hospitals, nor will they teach any catechism classes away from the seminary, nor will they do any kind of outside work. The Rector has now definitely made up his mind and formed his policy, and he will not allow our seminarians to leave the precincts of the seminary for any kind of work or for any reason but the most pressing. He has at times been much troubled in conscience because the reasons and excuses for temporary absences from the seminary were multiplying with baleful consequences. He has spoken to the bishop about it, and now has his promise for an absolutely free hand in the management of the seminary. The bishop wants the best possible training for his priests, and he is willing to pay any cost in money and in trouble and even in temporary odium. Thanks be to God for it all! I am thankful to Him for allowing me to do my bit towards bringing about this result.

The other day I met an old Jesuit priest who has been reading these *Letters and Comments*. He said that he liked their uncompromising spiritual tone. I asked him whether he agreed with the Professor *in toto*. It seemed to me, I said, that some outside teaching or charity work might be done by seminarians under proper restrictions and coaching and supervision, and that it had been done in some seminaries without any apparent harm to those concerned. I asked him whether their own novices had not sometimes tasks assigned to them that required considerable contact with the world. I had some hazy recollections of reading something about their novices going on a long pilgrimage in the course of their noviciate. Yes, he said, it had been the practice in the "Society" to send out their novices on a religious pilgrimage. They had to beg their way from start to finish. And it was always in companies of two and for purposes of penance that they were sent out. This was not so

dangerous in the days when traveling had to be done on foot, and when the people were mostly Catholics and the young men always went about in their habits. And they were sent out only after they had been well trained and tested. This practice has long since been given up. The old priest gave it as his opinion that the Professor's contention was correct. Times and circumstances alter cases. All education has to be accommodated to modern conditions and needs.

The Professor's Letters and the old Jesuit's agreement with their contents have freshened up some memories of my own seminary days. It was the practice in our seminary to allow selected men to go out for the purpose of visiting hospitals and teaching catechism in certain places. I remember one of these men who was rated by us all as the most talented, the most regular, and the most spiritual of us all. In his classes he was *facile princeps omnium*. We knew that he was highly thought of and trusted by the seminary authorities. He had been going out for some time every week to teach catechism in a religiously neglected little mining town. One day he did not return, and his companion could give no account of his disappearance. We never learnt all the circumstances of the case, but we did hear that there was much talk of scandal in the place and that the promising young seminarian married shortly after out of the Church. His companion did not return after the next vacation. I never heard why he did not return or was not allowed to return, or what happened to him or what he did subsequently. The following schoolyear, without any explanation on the part of the authorities, all extra-mural activity was discontinued in our seminary. And we also soon became aware of a much more definite and intensive ascetic training, both theoretical and practical.



## CASUS MORALIS

### The Recipient of Extreme Unction According to the New Code

By DOMINIC PRUEMMER, O.P., S.T.D.

It is the mind and the teaching of some theologians that the New Code has inaugurated certain changes in the administration of Extreme Unction, especially in its administration *conditionally*. Difficulties have been found particularly in Canon 942, which reads: "This Sacrament shall not be conferred on those who obstinately and impenitently persevere in manifest mortal sin; but, if this be doubtful, it may be conferred conditionally." Closer examination, however, shows that the old law has not been changed by the New Code, but, on the contrary, has merely been more precisely determined. To prove this, let us examine briefly the Canons referring to the reception of Extreme Unction.

The first Canon (940) states with remarkable clearness and brevity who can validly receive this Sacrament, *viz.*, only those baptized believers who, having the use of reason, are in danger of death through sickness or old age. Only after the danger has ceased and reappears, can Extreme Unction be repeated. Evidently this Canon alters nothing of the doctrine held heretofore.

The second Canon (941) declares when this Sacrament must be administered conditionally. There are three cases, namely, when a reasonable doubt exists:

- (1) whether the sick person has already attained the use of reason;
- (2) whether the sick person is actually in danger of death at the moment;
- (3) whether death has already occurred.

Again there is no change, but merely an exact determination of the former doctrine. Clearly in none of these cases is the Sacrament valid should the existing doubt be founded on fact. Should a priest in such a doubt administer this Sacrament, he must have regard for two things—*viz.*, the spiritual welfare of the recipient on the one hand, and the reverence due the Sacrament on the other.

These are provided for by conditional administration, as has been held by all authors. The following Canon (942), already cited above, contains part of the precept of the *Rituale Romanum*, tit. V, c. 1, n. 8: "Impœnitentibus, et qui in manifesto peccato mortali moriuntur, et excommunicatis, et nondum baptizatis penitus denegetur [hoc sacramentum]." But the wording of Canon 942 is clearer, and more definite than the precept of the *Rituale*, for, whereas the latter denies Extreme Unction to impenitents and to those dying in notorious mortal sin, Canon 942 prescribes that it be refused to those impenitents who persevere obstinately in notorious mortal sin.

The meaning of this Canon becomes evident from a consideration of the sources adjoined to it. First, C. 3, D. XCV, is indicated, where, speaking of Extreme Unction, it is remarked: "Quibus reliqua sacramenta negantur, quomodo unum genus putatur posse concedi?" In other words: To the unrepentant sinner no Sacrament whatever may be administered: therefore, neither may Extreme Unction be administered to him.

Then the decision of the Holy Office of July 27, 1892, is quoted, stating that the Last Sacraments are to be denied him who has determined that his body be cremated, and in spite of all warning refuses to change his decision. For it is plain that such a man perseveres obstinately in notorious mortal sin. In the third place, the answer of the Propaganda of May 10, 1898, is cited forbidding the administration of the Last Sacraments to members of the Odd Fellows, and, in general, to members of societies proscribed by the Church, until they have in some manner renounced their connection with such organizations. It requires no lengthy process of reasoning to discover why Canon 942, the *Rituale Romanum*, and the decisions cited above refuse the sacraments to such sinners; nor need one have recourse to the lack of intention on the part of the recipient, as some theologians hold. The refusal is merely a well-deserved—yea, necessary—punishment. The punishment is well-deserved, since such an impenitent, obstinate sinner despises the Sacraments and the Church's means of grace, or otherwise he would amend his ways. The punishment is necessary, because under such conditions the Sacrament would be frustrated and dishonored. The Sacraments cannot give grace, or increase it, in the case of one who

will not absolutely renounce sin. In such cases the words of our Saviour are pertinent: "Nolite dare sanctum canibus" (Matt., vii. 6).

Canon 942 is considerably milder and clearer than the precept of the *Rituale Romanum* cited above. While, according to the latter, Extreme Unction must be denied unrepentant sinners, as well as those who die in notorious mortal sin and also the excommunicated, Canon 942 denies it only to those who do not repent but remain *obstinate* in notorious mortal sin. According to the *Rituale*, for example, the Last Sacraments would have to be refused a Catholic, who as a result of a wound received in a duel has lost consciousness and is in danger of death. Such a Catholic is excommunicated, and moreover is dying *in manifesto peccato mortali*. According to Canon 942, the priest may even in this case (after having absolved the person from the excommunication and his sins) administer Extreme Unction, at least conditionally. For it is in no way certain that the Catholic persisted in being impenitent and obstinate. If a doubt exists in this connection, the Sacrament should be administered *sub conditione*, as the Canon prescribes. Certainly anything like public scandal is to be avoided.

The priest charged with pastoral duties may often come upon similar cases as a result of mixed marriages. As is well known, a Catholic living in unlawful or even invalid mixed-marriage may, according to Canon 2319, incur four excommunications. Let us suppose that a priest is called to administer Extreme Unction to such a Catholic, who is unconscious and in danger of death. What must he do? If diocesan statutes exist concerning such cases, naturally they must first be carried out. In the event that no such statutes exist, then the priest must first find out whether the dying person previously manifested signs of repentance for his sinful deeds, or whether he unscrupulously neglected his religious duties. In the first case, the priest should (after having absolved him of the excommunication and his sins) administer Extreme Unction. Canon 943 says: "But to sick persons who, while they were still conscious, asked for the Sacrament at least implicitly or would probably have asked for it, it [Extreme Unction] shall nevertheless be administered absolutely even though they have since lost consciousness or the use of reason." In the second case, the priest might still give absolution *sub conditione et clam*, because it is not



absolutely certain that there is no interior impenitence. He could not, however, administer Extreme Unction, for such a person remains impenitent and obstinate in notorious mortal sin. Should it be doubtful whether the person was impenitent or not, Extreme Unction could be administered conditionally, granted of course that no scandal would arise. The possibility of such scandal must be seriously considered. For example, a distinguished Catholic lady has entered a mixed-marriage and reared her children Protestants. During her lifetime she has repented of her misdeeds, but has taken no decisive step to be reconciled to the Church. Should such a woman on her deathbed receive Extreme Unction in an unconscious state, other Catholics might readily say: "Even though a prominent person may fail to live up to his duties towards the Church during his lifetime, nevertheless on his death-bed, because of his wealth and prominence, he is treated just as though he were a practical Catholic!" In passing, let it be remarked, that the permission of the Bishop must be obtained before Christian burial may be granted to such a Catholic.

From what has been said it follows that, according to the New Code of Canon Law, Extreme Unction is to be administered conditionally in four cases, *viz.*, when there is doubt:

(1) whether the sick person has attained the use of reason, as in the case of children and feeble-minded persons;

(2) whether the person is really in danger of death at the moment, as for example in the case of swoons or epileptic fits;

(3) whether death has already occurred; a frequent case, for it has been proved physiologically that there is often life in a body for at least half an hour, though all external indications of it have disappeared;

(4) whether the sinner remained impenitent and obstinate in notorious mortal sin, as in the case of nominal Catholics who during their lifetime gravely neglected their religious duties, and are in an unconscious condition on their deathbed.

In conclusion let it be recalled briefly that Extreme Unction should never be administered under the condition: "*si es dispositus.*" The condition must be "*si es capax,*" so that the Sacrament may eventually revive when the obstacle in question shall have been removed.

## ROMAN DOCUMENTS FOR THE MONTH

### ENCYCLICAL OF POPE PIUS XI TO THE CATHOLIC HIERARCHY ON THE NEW FEAST OF OUR LORD JESUS CHRIST, THE KING

The Holy Father explains the motives which prompted him to establish the new feast of Christ, the King, saying among other things that he had begged the nations implicated in the World War to seek the peace of Christ in the kingdom of Christ, and that he firmly believed that in no other way could peace among the nations be more securely established for all future times than by submission to the reign of Christ on the part of the nations of the world. For, when they will allow Christ and His principles to dominate their hearts and minds, bloody wars are an impossibility.

Christ is frequently spoken of in the Old Testament as the King to come into the world to establish a world-wide empire which is to last to the end of the world. Christ Himself solemnly affirmed before Pilate that He was a King, but added that His kingdom was not of this world, that is, not after the manner of the kingdoms of this world, but rather a kingdom over the hearts and souls of men. The Saviour taught us to pray in the Our Father: "Thy kingdom come." To Him, according to His own words, the Heavenly Father gave all power in heaven and on earth.

For these and other reasons specified in the Encyclical the Supreme Pontiff institutes the Feast of Christ the King, to be observed annually throughout the whole world on the last Sunday of October. On the same day the consecration of mankind to the Sacred Heart of Jesus is to be renewed each year (December 11, 1925; *Acta Ap. Sedis*, XVII, 593-610).

The Sacred Congregation of Rites publishes in the December 28, 1925, issue of the *Acta Apostolicæ Sedis* the complete Office and Mass of the Feast of Christ the King, and states that the Holy Father has approved the same (December 12, 1925; *Acta Ap. Sedis*, XVII, 655-668).

### EXTENSION OF THE JUBILEE TO THE WHOLE WORLD

As has been done in former Jubilees, the Supreme Pontiff, Pope Pius XI, extends the Jubilee to the whole world to begin with the

first Vespers of the Circumcision (New Year's Day) and to continue the entire year of 1926 to midnight of December 31st. He grants to all (except in the City of Rome and its suburbs), even to those who have already gained the Jubilee indulgences, faculty to gain the Jubilee indulgences twice, once either for themselves or the souls in purgatory and the second time for the souls in purgatory only. The conditions are: (1) Confession and Holy Communion (the annual Confession and the Easter Communion do not satisfy as fulfilment of the Jubilee Confession and Communion); (2) visit of the principal church in the place and three other churches or public oratories to be designated by the local Ordinaries, once a day on five distinct days, either consecutive or otherwise. For the purpose of these visits, either the ordinary day (*i. e.*, from midnight to midnight) or the ecclesiastical day (*i. e.*, from First Vespers to First Vespers) may be taken; (3) prayer during these visits for the intention of the Holy Father. The local Ordinaries may designate the principal church (which in the episcopal city is the cathedral church) and the other three churches, either in person or through the vicars-forane, or the pastors, or other priests. If there are not four churches or public oratories in some place, the local Ordinary may either in person or through a delegate appoint fewer churches or public chapels—or even specify one only, if there is no other—in which the four visits a day are to be made.

For the benefit of persons who are impeded from making the visits to the churches or church, the Holy Father makes the following provisions:

(1) Persons who travel for nearly the whole year by sea or by land, may gain the Jubilee once by visiting when stopping in some place the principal church of the place five times but for one day only, and fulfilling the other conditions;

(2) The local Ordinaries may either in person, or through the vicars-forane, or through the regular prelates for their own subjects, or through pastors and confessors approved for the diocese, grant even habitual faculties to be exercised also outside the confession for the reduction of the number of visits, to dispense from all distinction of the days for the visits, and to dispense from the required visits by commuting them into other works of piety or Christian charity in favor of persons who cannot make the visits as



prescribed in the Jubilee regulations. The Holy Father states that he considers the following persons impeded from making the regular visits: (a) religious Sisters, Tertiaries Regular, pious ladies and girls and other persons who live in religious Institutes, anchorites who are members of monastic or regular Orders which lead rather a contemplative than an active life (e. g., Trappists, Camaldolese and Carthusian monks): (b) captives and prisoners, ecclesiastics and religious, who stay in monasteries or other houses for amendment; (c) persons who are detained at home or in hospitals by illness or poor health, persons who serve the sick, and generally all persons of whom it is certain that they cannot make the prescribed visits. Laborers who have not the time to make the visits, and old people who have passed the age of seventy years, may get a dispensation from the visits, and be allowed to perform other works of piety or charity, which their condition renders possible for them. The works substituted for the visits may not be those which one is already obliged under pain of sin to perform.

(3) The local Ordinaries shall have power, either by themselves or through the priests mentioned above, to prescribe a smaller number of visits for the following: (a) for colleges approved by ecclesiastical authority, either clerical or religious institutes; (b) for confraternities, pious unions and those associations of lay persons only which have for their purpose the promotion of Catholic works; (c) young people who live in colleges (or schools), or who daily or on certain days regularly attend these colleges for the sake of studies and education; (d) for all the faithful generally who in a body together with the pastor or a priest delegated by him make the visits to the churches. The Ordinaries should reduce the number of visits for the above-mentioned classes of persons under condition that they make the visits with solemnity (after the manner of a procession), even though they need not wear insignia (of the confraternity, society, college, etc.).

(4) In places where for any reason the above-mentioned persons cannot make the visits in procession, the local Ordinaries or their delegates may nevertheless reduce the number of visits on condition that they gather at least within the precincts of the churches and make the visits in a body with becoming solemnity. From the obligation of Confession and Holy Communion the local Ordinaries

and their delegates may not dispense anyone, except those persons who through grave illness cannot make one or the other.

„FACULTIES OF CONFESSORS FOR THE JUBILEE CONFESSION

(1) All faculties of absolution, dispensation, commutation, which confessors have heretofore obtained from the Holy See, may be used even repeatedly in favor of the same penitent and conjointly with the faculties which the Holy See grants for the Jubilee Confession. If a penitent made the Jubilee confession with the sincere intention of performing the other works required for the Jubilee favors, and afterwards changed his mind and did not perform the other works, the absolution, dispensation, or commutation shall not therefore be invalidated.

(2) Nuns and other women for whose Confessions the Code of Canon Law demands a confessor specially approved by the local Ordinary, may make their Jubilee Confession to any priest approved by the local Ordinary for confessions of men and women. Once the Jubilee Confession has been made, the aforesaid confessors shall have no further jurisdiction for the hearing of Confessions of those persons except in so far as the Code permits.

(3) Confessors shall have faculty to absolve, in the Jubilee Confession but in the sacramental forum only, all those persons for whose Confessions they have been approved either by the local Ordinary or by the Holy See: (a) from every occult or public censure inflicted either by law or by the ecclesiastical authorities, whether reserved by the Ordinary to himself, or reserved by the Holy See *simpliciter* or *speciali modo* or to the Ordinaries; (b) from every sin, no matter how grave, reserved either to the Ordinary or to the Holy See, provided a salutary penance and other conditions demanded by law are imposed. The confessors shall not have faculty to absolve from any censure reserved to the Holy See *specialissimo modo*, with the exception of the crime of the absolution of one's accomplice in a sin of impurity where the absolution has not been attempted more than once or twice. The confessor shall command the penitent priest: (i) that he shall inform the accomplice, if he or she perchance comes to him for confession, that the absolution he gave was invalid, and that the accomplice has the obligation to repeat that confession to another confessor;

(ii) that the priest shall in future abstain from hearing the Confession of his accomplice, though the latter has been properly absolved by another priest, if he can refuse to hear the confession of his accomplice without danger of scandal and of loss of his good reputation. If a confessor absolves a person in Sacramental Confession only from a public censure or from a censure inflicted by an ecclesiastical authority (*ab homine*), he shall command the penitent to conduct himself in the external forum in accordance with Canon 2251. The confessor shall beware of absolving anyone from a public censure in the forum of conscience, unless the penitent be willing within six months to make due satisfaction to the Church and to repair the scandal and harm caused by his sin.

(4) Not even in the internal forum shall the confessor absolve, except as prescribed in Canon 2254, those persons who have incurred one of the censures reserved to the Roman Pontiff by the Constitution of Pope Pius X, "Vacante Sede Apostolica," or persons who have violated the secret of the Holy Office or a similar secret, or prelates of the secular clergy having jurisdiction in the external forum, or major religious superiors of exempt organizations, who have publicly incurred a censure reserved to the Roman Pontiff *speciali modo*.

(5) Heretics, especially those who have publicly taught erroneous doctrines, shall not be absolved, unless they abjure heresy at least before the confessor and have duly repaired the scandal. Likewise, persons who have been notorious members of the masonic and other such forbidden sects shall not be absolved, unless they have abjured their errors before the confessor, complied with the other demands of law, separated themselves from the society, and repaired the scandal as far as possible.

(6) Persons who have acquired ecclesiastical goods or rights without due permission, shall not be absolved, unless they have made reparation to the Church, or have sincerely promised that they shall do so as soon as possible.

(7) Persons who have been guilty of falsely denouncing a priest for solicitation, shall not be absolved, unless they have formally retracted the calumny, or have at least demonstrated their sincere readiness to retract their denunciation as soon as possible and repair the harm done by the calumny.



(8) The confessor may in the Jubilee Confession, but only for a just and probable cause, dispense from all private vows (even those reserved to the Apostolic See, and those confirmed by oath), by commuting them into other pious works. As to the perfect and perpetual vow of chastity made originally in religious profession, if the person has been dispensed from the other vows (the vow of chastity remaining), the confessor may for a just and probable cause dispense from it, and commute it into other good works; if, however, such a former religious is in major orders (to which celibacy is attached), the confessor cannot free him from the obligation of chastity. A vow which has been accepted by a third party (*e. g.*, if one has made a vow to give a poor person a certain sum of money each month, year, etc., and the person has accepted the offer of the one vowing), shall not be remitted nor commuted without the explicit and free consent of the person who accepted the vow. A vow not to commit sin and other penal vows shall not be commuted by the confessor except into some work which no less than the vow itself restrains the person from sin.

(9) When hearing the Jubilee Confession, the confessor can dispense, in the forum of conscience only and for the sole purpose of allowing the penitent to exercise without danger of infamy and scandal the orders already received, from every irregularity arising from absolutely occult crime and also from the irregularity arising from voluntary homicide or abortion, spoken of in Canon 985, § 5; but in the case of voluntary homicide or abortion the confessor shall impose, under penalty of relapse into the irregularity, the duty of having recourse within one month to the Sacred Penitentiary and of obeying its mandates.

(10) The confessor shall have power in the internal sacramental forum only to dispense: (a) from an entirely occult impediment of consanguinity in the third or the second degree of the collateral line, even touching the first, arising from illicit intercourse, for the purpose only of validating an invalid marriage, demanding the renewal of consent in accordance with the law, but he shall have no power to dispense for a marriage to be contracted, nor to grant a *sanatio in radice* for the validation of a marriage rendered invalid by the above impediments; (b) from the occult impediment of crime, *neutro machinante* (*i. e.*, adultery and mutual promise of or attempt

at marriage), either for validating or contracting a marriage; in the first case private renewal of consent is to be demanded in accordance with Canon 1135; in both cases a grave and long penance is to be imposed (Apostolic Constitution, December 25, 1925; *Acta Ap. Sedis*, XVII, 611-618).

SUBMISSION OF DR. JOHANNES HEHN

Our issue of last November, page 193, stated that two works of Dr. Johannes Hehn, Professor of the University of Würzburg, had been placed in the Index of Forbidden Books. Dr. Hehn has since made his submission to the Holy See, and withdrawn the works in question from circulation (*Acta Ap. Sedis*, XVII, 654).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of May

## FOURTH SUNDAY AFTER EASTER

### The Perfect Gift

By W. F. CUNNINGHAM, C.S.C.

*"Every best gift and every perfect gift is from above" (James, i. 17).*

SYNOPSIS: Introduction: *"In the beginning . . . man became a living soul."*

(a) *The perfect gift—life with God.*

(b) *The fall and the forfeit.*

I. *Three ways suggested for getting back to God.*

(a) *Faith alone.*

(b) *Works alone.*

(c) *Faith and Works.*

II. *Worship is also necessary.*

III. *The threefold formula: Faith, Works, Worship.*

"In the beginning God created heaven and earth. . . . And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed" (Gen., i. 1; ii. 7-8).

In these words, dear people, we have described for us what may well be called, in St. James's words as read in the lesson of today's Mass, "the perfect gift." God, having formed man of the slime of the earth, not only breathed into his face the breath of life as shared by other creatures, but made of him a "living soul." That is, he made part of his being a spiritual nature, superior thereby to all other living things. Nor was this all. Having constituted man of body and soul, matter and spirit, He infused into his being gifts above his nature, or, as they are called, "supernatural gifts." God so informed his intellect and perfected his will that man was raised not only above the level of the brute, but was even beyond



the natural level of his own dual nature, and man became the companion of God. This was the perfect gift: *life with God*.

#### THE FALL AND ITS CONSEQUENCES

But man, not content with being the companion of God, grew ambitious to be like unto Him in all things. He would know evil as well as good, and, in the act of disobedience which brought this bitter knowledge, man forfeited the state where he knew good alone, and at the same time lost the companionship of God that had been granted to him in the first moments of his existence. And God said: "Behold Adam is become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live forever. And the Lord sent him out of the paradise of leisure, to till the earth from which he was taken" (Gen., iii. 22-23).

#### GETTING BACK TO GOD

Ever since the pronouncement of this sentence of banishment from the paradise of pleasure and companionship with God, man's life upon earth has been a never-ceasing struggle to regain that happy state, to enjoy once more that lost companionship—in a word, to get back to God. Unhappily, however, never during this life will that object be completely realized by any single individual, even the greatest of God's saints. But its ultimate realization in the next life is held out to all men of good will, who coöperate during their days on earth with the Son of God who opened to man the gates of heaven closed by that first act of disobedience. Now, in the history of this period which we call modern, three diverse answers have been given (and are still being given) to the question: "How can man get back to God?" or in the words of the young man in the Gospel: "What must I do to be saved?"

#### FAITH ALONE

The first of these answers, first offered about three hundred years ago, was the logical outcome of a mistaken interpretation of human nature. Man, it was said, by his act of disobedience had become "totally depraved." His every act, therefore, was sinful, and "good works," if any such there might be, were of no avail for

salvation. "Faith alone" was offered as the key to unlock the gates of the paradise of God's companionship closed by man's rebellion, since a nature completely vitiated could in no way merit consideration on the part of God, however merciful He might be. By dying on the cross Jesus Christ had atoned for our sins, and so, it was claimed, nothing remained for man to do but to appropriate that atonement, each one to himself, by an act of faith.

### WORKS ALONE

In contrast to this theory, it is interesting to note the answer given by present-day modernists to the question: "What must man do to be saved?" Seldom, if ever, is one likely to hear advanced these days that faith alone is sufficient for salvation. "Works, not worship, as the road to salvation," is rather the cry that we hear today, and it is added: "Works alone are of any avail in restoring man to the friendship of God." "Conduct not creed," is the slogan of the present-day liberal in matters of religious doctrine. Or in more detail: "It doesn't make any difference *what you believe*; it's *what you do* that determines salvation, both in this life and in the next."

### FAITH AND WORKS

But all through the ages there is another answer that has been given to life's most momentous question: "What must I do to be saved?" This answer, like the two we have just considered, is the logical outcome of a definite theory of human nature. This theory goes back for its foundation to the first records of human history. It says that, by this act of disobedience, man did not destroy human nature, but he did deprive himself of those supernatural gifts which God in His goodness had superadded at the first moment of creation. The deprivation of these supernatural gifts resulted in a darkening of the intellect and a weakening of the will. Thus, with perfect propriety we may well speak of "wounded human nature," though not of that nature as "totally depraved." Man, then, is capable of good, but he is also prone to evil. He is subject all his life long to the downward pull of passion, but he experiences also a longing for the things that are above—those things that alone can satisfy the spiritual part of his nature. Life here on earth is char-

acterized by this eternal conflict. At one moment man is attracted by the things that are of the earth, earthly; at another he feels himself drawn towards those that are of God. Human nature unaided could never resolve this conflict. But help is at hand. "My grace is sufficient for thee," were the consoling words of Our Lord to St. Paul, when the latter found himself torn between the law that was in his members and the law that was in his mind. Nevertheless, we must believe this help is at hand. This is the first grace, the first gift from the hand of God to everyone who is desirous of living a life with God. Faith is the beginning, but the resolution to live according to the law of God must be persevered in, if we would finish our work. "Keep the Commandments," was our Lord's reply to the young man who put the question: "Master, what must I do to be saved?" "Which is the greatest commandment of the law?" was the lawyer's next question. And our Saviour answered: "Thou shalt love the Lord, thy God, this is the first and greatest commandment; and the second is like unto this, thou shalt love thy neighbor as thyself." Faith *and* works, therefore, are necessary for salvation. Further, this answer of our Lord shows that in His mind the works of the law meant more than the mere avoidance of grievous sin against God. Rather He emphasized: "Love thy neighbor." The spiritual and corporal works of mercy, therefore, the love of our neighbor in concrete acts of charity, sympathy and helpfulness, must be characteristic of the life that would bear the name Christian.

#### AND WORSHIP

Such a life, however, is not easy on this earth, where we have so many incentives to seek our own selfish interests in disregard of the interests of others. To live such a life, we need help from on high. We need the grace of God flowing into our souls and strengthening them, so that we may overcome in this victory against self. And help is at hand. We have prayer and the Sacraments. Our divine Saviour was not content with setting us an example and promising us help in this struggle against our lower nature. Rather He instituted definite channels of grace through which spiritual nourishment will flow into the souls of all who were willing to coöperate with Him in the work of salvation—from Baptism, which



ushers us into the Christian life, to Extreme Unction, which ushers us out, confident of a cordial reception in our Father's house. And the other Sacraments all help us to live this life of faith and works, so that our conduct will be in conformity with our creed, both finding fitting expression in the liturgy which the Church instituted for the very purpose of preserving and handing over to each succeeding generation this sacred heritage.

At the Last Supper our Lord confirmed the faith of the Apostles, and gave them spiritual nourishment to make them strong for their life's work. But He also commissioned them to confer this same spiritual food upon those who would receive His message. "Do this in commemoration of Me," were His words. Our formula, therefore, for a life that would be truly Christlike is threefold: faith, works, and worship. Each of these three elements must play its part in our daily lives as we carry on in this struggle to get back to God. They are the price of "the perfect gift"—life with God.

## FIFTH SUNDAY AFTER EASTER

### Prayer of Petition

By RT. REV. MSGR. VICTOR DAY

*"Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you" (John, xvi. 23).*

- SYNOPSIS: I. Christ assures the Apostles that their prayers will be heard. This promise is also applicable to us.  
 II. God wishes us to ask for His favors.  
 III. Providence does not destroy secondary causes. Prayer a condition for granting of favors by God.  
 IV. We should ask in the name of Christ.  
 V. God will grant our requests, in His own good time, provided we ask the right thing in the right way.  
 VI. We should thank God for opportunity to pray.

The words of the Gospel just read were spoken by Christ to His Apostles after the Last Supper on Holy Thursday evening. They were uttered to comfort the Apostles in their sadness at the approaching departure of their Master and to allay their terror at being left alone in the midst of their enemies. In these words Christ exhorted the Apostles not to grieve over His departure, and

gave them the most explicit, the most solemn promise that whatsoever they would ask the Father in His name, He would give to them: "Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you" (John, xvi. 23). Here, then, Christ promises the Apostles that the Father would henceforth give them whatever they asked, as freely and as lovingly as He had been wont to do Himself.

These words of Christ were meant, not only for the Apostles, but also for all who would believe through the preaching of the Apostles and their successors in office. This is evident from the words of Christ in the Sermon on the Mount: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened" (Matt., vii. 7-8).

#### GOD WISHES US TO ASK FOR HIS FAVORS

"If you *ask* the Father anything in My name. . . ." God wishes us to ask for His favors, not that He does not know our needs, since it is written: "Your Father knoweth that you have need of all these things" (Matt., vi. 32). God requires that we pray for His blessings, not that He does not spontaneously have compassion on us and wish to help us, since it is written of Him who hopes in the Most High: "I am with him in tribulation." God wishes us to have recourse to Him in our wants, not that He does not grant us many things out of His liberality without our asking for them. Christ wills that we should beg of God what we need, *for our own good*—namely, to make us thereby acknowledge that He is the Giver of all good gifts, to inspire us with confidence in His goodness, and to teach us humility in having recourse to Him.

#### PROVIDENCE DOES NOT DESTROY SECONDARY CAUSES

Some contend that asking things from God is offensive to Him and assert that it is tantamount to expecting God to change His mind, to alter His eternal and immutable decrees. This contention, specious as it is, is shallow and unfounded. This is evident if we but consider the order established by Divine Providence. From all eternity God decided that, on the one hand, certain things would be accomplished absolutely—that is, without awaiting the realization

of any condition. In this class of things comes the creation of the Angels, of man, of the universe. But God decreed that, on the other hand, certain things would take place only conditionally, or only if certain conditions would be verified. In this category are, for instance, the glorification of Angels and the salvation of man. From all eternity God decreed to glorify the Angels and to save man on condition that they should merit this glorification and salvation by serving Him. In like manner, from all eternity God decreed to grant certain favors to man on condition that man would ask for them. The asking for them, instead of changing or even trying to change God's mind, merely fulfills the condition laid down in the mind of God from all eternity.

Here is a familiar comparison. When a person goes to the store to buy a gold watch and puts down his cash for it, he has no intention of offending the storekeeper, no desire to make him change his mind or alter his business policy: but he simply fulfills the condition on which the merchant had previously decided to part with the watch. Instead of insulting the merchant by offering his coin for the watch, the customer pleases him and brings a smile to his face.

In like manner, when we ask God for a favor, we do not wish Him to change His mind, but we simply carry out the condition on which He had decided to grant the favor, and, instead of displeasing Him, by fulfilling the condition we perform an act most agreeable to His eternal Majesty. Saint Gregory expresses this thought as follows: "By asking man merits to obtain what Almighty God had disposed to give him before time had begun" (*Dialog.*, lib. I, cap. viii). In the same sense St. John Chrysostom says that prayer is the gold with which we buy God's favors. As a man can purchase almost anything from his fellowman for gold, so can man obtain almost anything from God by prayer.

#### WE SHOULD ASK IN THE NAME OF CHRIST

"Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you." "In My name"—this means, "through Me as Redeemer, Mediator, and Head." For, as Redeemer, Christ ransomed us by His Precious Blood and secured all that was necessary for our salvation. As Mediator, Jesus, "who is at the right hand of God, maketh intercession for us" (Rom., viii. 34). As



our Head, He receives in His members what we ask. Hence the saying of the Psalmist: "Thou hadst received gifts in men" (Ps., lxxvii. 19).

This threefold dignity of Christ secures an ineffable power to obtain our petitions made through His merits. This is the reason why the Church concludes most of her liturgical prayers with the clause: "Through Christ our Lord." We may well follow the example of Holy Mother Church, and ask all favors of the Father through Christ our Lord.

"He will give it you." Christ does not promise that the Father will instantly give us what we pray for; but He will grant our request in His own good time—that is when in His eternal wisdom He deems it profitable for us to obtain our request. He will give it, if we persevere in asking for it.

"He will give it," provided, of course, we ask the right thing in the right way. We should ask first what pertains to the Kingdom of God, what is useful to the salvation of our soul: "Seek ye, therefore, first the Kingdom of God and His justice" (Matt. vi. 33).

May we ask for temporal favors? St. Thomas Aquinas remarks, that by saying: "Seek ye first the Kingdom of God and His justice," Christ signifies that we may seek—and pray—for temporal favors afterwards, provided of course we pray for them, not as though they were the main end of our existence, but only in as far as they may be a help to attain our last end, the salvation of our soul.

#### HOW WE SHOULD ASK FOR FAVORS

Writing of petitions for temporal favors, St. James says: "You ask, and receive not; because you ask amiss; that you may consume it on your concupiscences" (James, iv. 3). This charge of St. James will apply to a man asking for a superabundance of temporal goods that he might live in idleness, in the height of fashion and style, in the gratification of his lusts. When God refuses to grant our requests, we should comfort ourselves with the thought that He acts as the wise physician who withholds from his patient that which would injure him, and replaces it by something more suitable to restore his health.

We must ask things in the right way. We should ask God's favors with trust in His goodness—that is, with the conviction that,

if our request be for our good, God will grant it, or something equivalent to it, or something better. We should pray with humility, with an intimate sense of our utter unworthiness to appear before the infinite majesty of God and speak to Him. We should pray with a sense of our own helplessness and dependence on God. We should pray with a great desire for the graces we beg of God, for God who reads the minds and searches the hearts of men will not grant a favor which is not sincerely desired. Finally, we should pray with perseverance. God keeps us often waiting for an answer to our prayer, both to try whether we are really in earnest and to make us value His gifts more highly when we do obtain them.

We should thank God for thus giving us steady access to Him in prayer. We should implore His help in all our needs with the confidence of a child in a loving father. Christ Himself has beautifully said: "What man is there among you, of whom if his son ask for bread, will he reach him a stone? Or if he shall ask a fish, will he reach him a serpent? . . . If children, how much more will your Father who is Heaven give good things to them that ask Him?" (Matt., vii. 9-11).

## SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

### Giving Testimony to Christ

By HUGH F. BLUNT, LL.D.

*"You shall give testimony" (John, xv. 27).*

- SYNOPSIS: I. *The disciples were obliged to give testimony to the Spirit of Truth.*  
II. *The Christians in every age gave testimony to the Spirit of Truth.*  
III. *We too are commanded to give testimony to the Spirit of Truth.*

On this Sunday after the Ascension we are in a position like that of Christ's disciples during the ten days between the time when He went back to His Father and the day when He sent the Holy Ghost upon them. It may be called a time of retreat, of preparation for

the receiving of the Holy Spirit. For that reason most of the old preachers in the Church, from the Fathers down, took as the subject for their sermons on this day the need of preparation for the Feast of Pentecost—for the coming of the Spirit of Truth. All that is, of course, in line with the Gospel we have just read. The Church does not choose the Sunday Gospels in a haphazard way. They are always *à propos*. Get the central idea of any Gospel for any Sunday, and you have the key to the mind of the Church for that special day. And, reading today's Gospel over and over, the key-word, the chapter-heading that remains is "testimony"—the need of giving testimony to Christ, to the truth, because of the receiving of the Spirit of Truth.

TO GIVE TESTIMONY OF THE TRUTH WAS THE MARK OF A TRUE  
DISCIPLE

The immediate disciples of our Lord loved Him truly; there is no doubt about that. But, after all, how weak they were! They were absolutely sure of themselves, confident in the power of their affection to be able to do all things. But, as we read the discourse of our Lord after the Last Supper (from which discourse today's Gospel is taken) and interpret it in the light of subsequent events, we have a very striking commentary on the weakness of human nature, no matter what its fine intentions may be. While Jesus was still speaking, Judas who no doubt loved Him—Judas who at least once had high ideals—departed to sell Him for a bit of silver. He was giving testimony against Him—testimony not according to the Spirit of Truth, but according to the spirit of the father of lies. In a few hours Peter, who had vowed never to forsake Him no matter what happened, was to deny that He ever knew the man. All the others, when they were called upon to face actual suffering with Him, when they saw a possible cross for themselves, ran away and hid and left Him to His fate. They had forgotten all about giving testimony to Him. After the great miracle of the Resurrection, and again after the Ascension, their first fervor returned somewhat, but with it had come to their sorrow the realization of their miserable weakness. During that retreat of ten days when they were hiding from fear of the Jews, they had a fine sense of their



own unworthiness; they had grasped the fact that of themselves they could venture nothing, and that, if they were to give the testimony to which their hearts were compelling them, they needed not merely love but even the Spirit of Truth to encompass them. And here, in the change in the attitude of the Apostles—in the fact that after Pentecost and the coming of the Holy Ghost they did give testimony, no matter what the consequences—we have one great proof of the divine origin of Christianity. The Apostles realized now that, to be followers of the Master, they must own up to it publicly. It was the *noblesse oblige* of their Apostolic knighthood. In no other way could they be Apostles. It was all a mystery. They were the special friends of Jesus. He had promised them: "Your joy no man shall take from you." But what queer joy, the world might cynically sneer. "The hour cometh that whosoever killeth you, will think that he doth a service to God." "You shall lament and weep and the world will rejoice." But they minded little that assurance of suffering. They rejoiced in the fact that they were counted worthy to give testimony to the truth, testimony to the truth even unto death. And we know the history of the Apostles, that they went gladly to martyrdom in order to seal with their life's blood the truth of what they preached. They were true Christians, because they did not hesitate to testify to Christ.

#### THIS HAS BEEN TRUE CHRISTIANITY IN ALL AGES

The era of Christianity did not close with the Apostolic age. What Christ demanded of His immediate followers, He required of His followers in all ages. Every Christian, after all, is an immediate disciple. The first ages of Christianity might well be called in a special manner the Ages of Testimony. The first work was the hardest work. The Kingdom had to be established, and God was hard in His demands on those who were chosen to lay the foundation. The testimony had to be given to a heedless world. The world had to be hit between the eyes in order to wake it up to the truth, to make it realize that men do not die for a mere opinion. That is the glory of the early ages of the Church, the rivers of blood shed, the mountains of suffering endured, the seas of gall drunk, the deserts of ashes eaten, and all by weak men in order to give their bit of testimony to the truth that One Who died on the Cross

was very God. The first Christians took to heart literally the prophetic words of our Lord: "You shall give testimony." If they did not give testimony, they would account themselves poor Christians indeed. They must tell the truth, no matter what the cost. What cared they that all the world thought otherwise? One man with God is the majority.

What object would old men like St. Polycarp, on the verge of the grave, have in seeking to delude the world with a lie? They could desire only that the truth should prevail. So they confessed to Christ, and bent their neck to the executioner. Maidens, like Lucy and Agnes and Agatha and Dorothy; brides like Cecilia with life holding out so much of love and happiness; nobles and soldiers and actors and millionaires, all thought of nothing else but this—that they were Christians, and a Christian must proudly proclaim his faith, and die, if need be, to do it. They realized that the disciple was not better than the Master. The voice of all those martyrs has resounded through the ages. One century speaks, and another takes up the cry and sends it down to the next century, and so on through all time. "You shall give testimony," is the motto of the follower of Christ in every age. The true Christian has ever been a Crusader. He has gone into the silence of the desert, like Anthony and Mary of Egypt and Thais to give testimony to Christ's teaching of the necessity of penance; he has gone on the Crusades to the Holy Land to bear all hardships in order to prove to the world that Christ still reigns; he has defied the kings of the world who would make him cease testifying to the truth. The English martyrs on Tyburn, the Irish peasants hiding in the caves and starving rather than give up the Holy Sacrifice, the Jesuit martyrs in North America, the Carmelite martyrs in the French Revolution—these are but a few high lights here and there in the Church's illuminated Martyrology. It is all one big book of testimony. The lives of the saints, whether they died in the arena or lived a life of sacrifice in their own narrow cells of penance, may all be included under the heading: "Witnesses to Christ, Witnesses to the Spirit of Truth."

WE, TOO, ARE CALLED TO GIVE TESTIMONY TO THE TRUTH

Somehow we Christians of today do not grasp the idea that we, like the martyrs of all ages, are professedly on the witness-stand.

We proclaim that we are living in free days, that the days of martyrdom are passed, that persecution is too un-American to be tolerated. Perhaps this is so. But even in America men have suffered because they gave testimony to the truth of the Catholic Church. And it would be a mistake to believe that we are called upon to give proof of the faith that is in us only when the sword is hanging over our head. In fact, it may be that, just because men care so little for religion, we are called upon to give testimony to it even more in these indifferent days than in the times of bloody persecution. True testimony does not necessarily require the threat of death. There have been many great saints who died quietly in their beds, and yet their whole life was a testimony to the truth. In these days of religious laxity it is not always an easy thing to be a witness for the truth. Many a time the Catholic is required to be a bloodless martyr. He must put up with ridicule, with social and business ostracism, simply because the truth to which he is bound to testify is not acceptable to the world. A world that holds to ready divorce, to birth-control, that fosters immorality of every kind, that is so broadminded except in considering the things of God, that sneers at asceticism and laughs Hell and Judgment out of court, and finally will have nothing to do with revealed religion—it is not always an easy thing to give witness against this formidable adversary. Yet the Catholic, as a common ordinary Catholic, must in his daily life take the stand and refute these lies, these betrayers of Christ. The Catholic is ever an apostle, even though he may not preach a word. It is his life that preaches, and example is always the best preacher. Every Catholic is his brother's keeper. He is avowedly a follower of Christ, and hence he must give testimony to his Chief. That is our plain duty, to live a thorough Catholic life. In doing that, we are witnesses to the beauty of the truth; in that way we are witnesses to the fact that we have received the Spirit of Truth, and that life for us is one perpetual Pentecost. It may be hard at times, but what a consolation to know that, if we do give testimony to Christ, the day will surely come when the Spirit of Consolation will come upon us and our "sorrow will be turned into joy"!



## PENTECOST SUNDAY

### The Teacher of Truth

By FRANCIS X. DOYLE, S.J.

*"But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John, xiv. 26).*

**SYNOPSIS:** *The central thought is that, as Peter on the first Pentecost preached the divinity of Christ, so for all time the Holy Ghost inspires the successors of Peter and the Apostles to preach this divinity.*

- I. The first effect of the coming of the Holy Ghost.*
- II. Fiery tongues must still preach the divinity of Christ.*
- III. The Catholic Church glories in this doctrine.*

#### THE FIRST EFFECT OF THE COMING OF THE HOLY GHOST

The Epistle read at the Mass today describes vividly how the Holy Ghost came upon the Apostles. They were gathered together in one place, and "suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost. . . ." (Acts, ii. 2 sqq.). The outward signs of the fiery tongues and the rushing wind typify the mission of the Holy Ghost in the Church, namely, the glorification of Jesus Christ and the propagation of His doctrines to the world.

Christ Himself, in the Gospel today, promises that the Holy Ghost will come upon the Apostles and expresses His mission in unmistakable words: "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." The Holy Ghost then is the Spirit of Truth, the Custodian of the doctrines of Christ, the infallible Teacher of those whom Christ appointed as the religious teachers and rulers of mankind. The Holy Ghost will guard and preserve from error the doctrines of our Lord, and He will also propagate them to the whole world.

This mission of the Holy Ghost begins on Pentecost, for the first effect of His coming was that the Apostles, headed by Peter, preached the divinity of Christ, and, because of the thousands of

strangers from all parts of the world who listened and were converted, that doctrine of Christ's divinity was carried to distant nations and a seed was planted in the different parts of the earth which soon developed and flourished.

Those symbols of the fiery tongues and the mighty rushing wind, those effects of the first coming of the Holy Ghost, are still present in the Catholic Church. For us Pentecost is never over. As long as the doctrines of Christ must be preached to men, as long as the world lasts, the Holy Ghost will be present in the Church as the Purifier, the Strengtheners, the Comforter, the Consoler, the Teacher of Truth, inspiring and helping the teachers appointed by Christ, and, like a mighty rushing wind, carrying to all parts of the world the doctrine of Christ's divinity.

#### FIERY TONGUES MUST STILL PREACH THE DIVINITY OF CHRIST

The first Pentecost witnessed the strange marvel of Peter, an uneducated fisherman, standing before thousands of men and proclaiming the divinity of the crucified Christ. Filled by the Holy Ghost, Peter was a new man, an eloquent teacher, a sturdy defender of Christ, and yet, only a short time before, this same Peter had said in answer to the question of a servant-maid: "I know not the Man." Now he fearlessly and publicly proclaims that the Man whom he denied and whom the Jews crucified, is true God.

The stumbling tongue has been touched with holy fire, that fire flashes to the hearts of the listening thousands, and the Holy Ghost begins His supreme mission in the Church of Christ by inspiring Christian teachers to preach with fearless and fiery eloquence the central doctrine of Christianity—that Jesus Christ is God. Peter is an instrument of the Holy Ghost, even as the tongue of man is the instrument of his mind. The Holy Ghost uses the mind and tongue of Peter, touches them with inflaming thoughts and words, consumes by His instruments the hearts of the audience, and thousands, hearing the short sermon of Peter, proclaim that Jesus Christ is God.

Since the first Pentecost, the Holy Ghost has been operating in the same way in the Church of Christ. Peter and the Apostles are dead and gone, but the supreme doctrine of Christianity must still be preached to the world. The Holy Ghost preaches it, and His

instruments are the minds of men, and upon sincere listeners the effect is the same as it was on the first Pentecost, belief on the authority of God that Christ is divine.

In these days of wavering faith and stumbling tongues, the Holy Ghost still inspires the legitimate successors of the Apostles to preach the divinity of Christ. As long as the Church will last, as long as the world lasts, that divinity must be preached convincingly, eloquently, and men's hearts and minds consumed by the love of Christ, which must necessarily follow on the knowledge that He, Almighty God, came upon the earth clothed in human flesh to redeem us from our sins and to open the barred gates of Heaven to our entrance.

#### THE CATHOLIC CHURCH GLORIES IN THIS DOCTRINE

After the first Pentecost the belief in Christ's divinity spread rapidly, but such a tremendous doctrine could not be preached without opposition. Disputes arose, dissensions resulted, and men, leaning on their own unaided judgment, became more and more like the fisherman, Peter, fleeing from the scandal of a crucified Christ Who was God-Man. Men muttered sceptically: "I know not the Man." At all times in the world's history there have been these sceptics. The divinity of Christ is a stumbling-block for them, a scandal, and their stubborn minds will not submit to the inspiration of the Holy Ghost, will not be purified by holy fire, will not permit the dead leaves of their doubts to be blown away by the rushing wind from heaven.

In this country alone there are over two hundred Protestant sects, differing in doctrines, often contradicting each other as to what Christ taught, giving a slow, hesitant, frowning answer to the supreme question of all: "What think ye of Christ?" The teachers of only one Church of today are the legitimate successors of the Apostles, only one man in the world today is the legitimate successor of Peter as Primate of the Apostles, the Pope. And, even as the first Pope, Peter the Fisherman of Galilee, proclaimed in the name of all the Apostles on the first Pentecost that Christ was divine, so these teachers and rulers of the Catholic Church, inspired by the Holy Ghost, preserve and teach infallibly that doctrine and all the doctrines of Christ.

For us Catholics, then, Pentecost has a special significance. It is the birthday of the Church. On this day, for the first time in the history of the world, that Church appears publicly among men as the organization founded by Christ, inspired by the Holy Ghost, and purified of human weakness in teaching the complete doctrines of Christ. The Holy Ghost is the One who guarantees to us that our belief in the divinity of Christ is the infallible teaching of Christ Himself, and it remains the special mission of the Holy Ghost to guard that belief, to see that it is taught without even the possibility of error, to propagate it by the preaching of men, and to consume the whole world with the love of Jesus Christ that must come when men realize that He is God.

## TRINITY SUNDAY

### The Missionary Character of the Church

By JOHN CARTER SMYTH, C.S.P.

*"Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost. . . . And behold I am with you all days, even to the consummation of the world" (Matt., xxviii. 19-20).*

SYNOPSIS: I. *The scope of the mission of the Church.*

II. *The success of this mission depends on our coöperation.*

III. *The average Catholic seems indifferent to the religious needs of those around him.*

IV. *How the laity should coöperate in the Church's mission.*

Today's Gospel gives at once the scope and duration of the ministry which the Church of Christ must exercise in this world. Her mission is to "all nations"; and her labors must endure "even to the consummation of the world." Established by Christ to be His continued teaching presence in the world, the Church must carry the light of the Gospel to those everywhere who sit in the darkness of unbelief, and throughout the ages must be a channel of grace to all men in their conflict with the "powers of darkness."

To this mission the Church through her long history has not been untrue. Like her Founder, she has gone forth conquering and to conquer. Never content with past achievements, she has in every age manifested with varying intensity a divine restlessness that has



driven her onwards to wider dominion and to a more complete conquest of the nations of the earth.

The Gospel of today, however, does something more than remind us that the Church of Christ is essentially a missionary body. It also suggests that we have a common responsibility in sustaining that character in the Church by proving fit witnesses of Christ's Gospel to the world in which we live.

#### THE SUCCESS OF THE CHURCH'S MISSION DEPENDS ON OUR COÖPERATION

It is conceivable, of course, that the work of Christ can be done without our assistance, and that, as in the case of St. Paul, God could win mankind by an act of special providence. But the fact is that, in human experience, He does not act in this way. His work, if it be done, depends on our loyalty, our zeal, our wisdom; else, it is not done at all.

Of course Christ works with us, giving to our feebleness something of His omnipotence and kindling with a spirit of fire our cold and slack efforts. Still the fact remains that in all spiritual conquest, whether it be in extending Christ's dominion over the individual life or in the enlargement of His Kingdom among men, God's work in human life is accomplished by man's coöperation. So it happens that, in the long history of the Church, we find she has been vital, vigorous, conquering—or weak, halting, hemmed in, so as to be almost struggling for her life—according as her children were faithful or neglectful of her mission.

This solemn thought of our responsibility in the spread of Christ's Kingdom takes on an added seriousness when we consider the time and place in which we live. It is a period of transition or change, when the old order and the old moralities born of a Christian concept of life are passing from the millions in America whom a decadent Protestantism has left without religious convictions of any kind. As a consequence, there is in America much disorder and confusion both as to the purpose of life and the morality that should shape life.

Yet these souls yearn for the light as they struggle in a great darkness; and they set up no hindrance to any one who would

bring them to the light. One is tempted to believe that in all history no fairer or more favorable field has been offered to the children of the Church in which to labor for Christ and in His Name. At no other time and in no other place has the command of Christ to show forth His Gospel seemed so easy and so glorious of fulfillment as in our own day and in our own dear country.

Certainly there is something of tragedy in our slackness in meeting so splendid an opportunity. The failure of the average Catholic to be an effective witness for Jesus Christ is far-reaching in its consequences, and yet how seldom have we any conscience in this matter! Are we at all justified in counting ourselves lovers of Christ, when we find in our hearts no echo of Christ's great compassion for the souls of men?

#### THE AVERAGE CATHOLIC SEEMS INDIFFERENT TO THE RELIGIOUS NEEDS OF THOSE AROUND HIM

All too frequently there is a perverse heedlessness on the part of Catholics to the religious needs of those about us. A strange diffidence that keeps us from breaking the bread of life and extending it to the souls that hunger for it. How often we build up by our timidity a wall of exclusiveness about our religion, and cover up by our silence the treasures of the Faith from eyes that fairly ache for a sight of the glories of Israel!

The longing to speak a word for Christ's sake and for a soul's salvation finds no place in our lives. Rather are we distressed when religious topics are introduced, and the interests of the Church discussed. Very often our reticence creates an erroneous impression of the Faith, and, not working with Christ, we find ourselves perforce working against Him. We throw an air of mystery and seclusion about that which is so simple and so Catholic; and we strive to salve our consciences by thinking ourselves broad and tolerant, when actually we are only weak and disloyal. We echo that cry of Cain of old: "Am I my brother's keeper?" And to our confusion there comes the word of truth, that we are members of one body of which Christ is the Head, and that, if one member suffer, the whole body is in affliction.

The children of this world are wiser in their generation than the children of light. Every false and vicious principle, every heresy,

every latest fad that can draw men from the truth, has its zealous defenders. These meet us on every side, in the streets, at our work, in our homes; and with the aid of every modern invention they spread their harmful influence. Only we who are heralds of the truth are dumb, and the foundation of truth is sealed, and the Gospel of Christ is unheard in the land.

There is a damning selfishness in this neglect of a fundamental Christian duty, and it is this. We have experienced many, many times the blessed joy and helpfulness which the Church alone can give through the power of Jesus Christ. But we are unmoved by the thought that around us millions of souls long for just such experience. Lives that are pressed down by sin are made hopeless, because there is no one to lead them to the pool of healing. Souls are confused and astray because there is no one to bring them in the ways of peace.

Surely the charity of God intends that on all men shall be bestowed the truth and grace and sacramental life which, through His Son, He has given to the Church; and it is no light thing to hinder the charity of God.

#### HOW THE LAITY SHOULD COÖPERATE IN THE CHURCH'S MISSION

Of course there arises the old question: "What can I do? After all, I am only a layman with many limitations, and few opportunities to extend the Kingdom of Christ. And is it not true that the duty of spreading the Gospel of Christ rests upon God's ministers, and that, therefore, failure to extend Christ's reign must be charged to them." Such an excuse is not valid. God's command to teach the Gospel to every people is no exclusive mandate. Uttered first to the Apostles, it is intended for all who claim salvation through Christ. What can you do? You can do all that any Christian has ever been able to do. You can first of all pray for the conversion of America. You can widen your sympathies and make the object of your supplications those unknown brethren for whom Christ also died. Conversion is not solely an intellectual process. Something more is required than mental enlightenment. In the last analysis faith is a gift of God, and it is conditioned on a contrite and humble heart, and these are gained by earnest prayer.

To prayerfulness we can add the force of good example—no

light influence in the work of conversion. By an upright character, by purity of life, by reverence, we all can give a splendid and effective testimony to the beauty and worth and fruitfulness of Catholic life. We can be eager to speak a helpful word where a soul is anxious, and to offer a kindly service where a mind seek light. To this end we ought constantly to perfect our knowledge of the Faith so as to give an intelligent explanation of it.

Sometimes I think much of the diffidence and silence which marks the attitude of Catholics when religion is under discussion, arises from a sense of incompetence. The slight knowledge which many have concerning the Faith makes them unwilling to venture into more serious discussions of religion lest they bear themselves badly therein. We owe it to Christ and to ourselves to know in a more mature and intelligent fashion the things that pertain to the Faith. Such knowledge not only fits us to be helpful in the needs of others, but the confidence which it brings enables us to meet gladly every challenge and defiance uttered by Christ's enemies.

And this should be said for our encouragement. Every age that has been remarkable for the wider diffusion of Christ's Gospel and for the extension of His Kingdom, has also been remarkable for the conspicuous part played by laymen in that evangelization. Is it too high a hope to entertain that, in America where the nation of the future is in process of formation, the Church will win a new and more splendid victory, and that the zeal and loyalty and intelligence of Catholic laymen will be no small element in that conquest.



## Recent Publications

**God and Intelligence in Modern Philosophy. A Critical Study in the Light of the Philosophy of St. Thomas.** By Fulton J. Sheen, M.A., Ph.D. Price: \$5.00. (Longmans, Green & Co., New York City.)

Gilbert K. Chesterton, who writes the Introduction to this work, expresses very well its purport and its importance when he says: "In this book, as in the modern world generally, the Catholic Church comes forward as the one and only real champion of Reason. There was indeed a hundred years ago a school which attacked Rome by an appeal to Reason. But most of the recent free-thinkers are, by their own account rather than by ours, falling from Reason even more than from Rome. The question to which Dr. Sheen here applies the rational as opposed to the irrational method is the most tremendous question in the world; perhaps the only question in the world."

Present-day philosophers quite generally reject the traditional idea of God and substitute for it a God in evolution, a God who is not, but who becomes. The intellectual approach to God through a process of reflective thought is also abandoned by them, for they regard intellectualism as a highly defective philosophical method, as a besetting sin and even the original sin of thought. The older theism of argument and proof, they hold, must give way to a theism which bases its knowledge of God on religious experience, imagination or hypothesis; the point of departure must be, not the external world of effects and finality, but the internal world of consciousness; the process must not be that of reasoning, but that of intuition; the aim of the knowledge must be not so much to attain God as He is in Himself, but as He is related to us, as He has value for our needs and the spirit of our age.

These errors are fundamental. There is nothing more important, as there could be nothing more ultimate, than the notion of God. The outlook on the world changes the moment the outlook on God changes. Men will try to get along without a God whose sole claim to their worship and love is that He is improving and will some day be better than He is at present. "If we had intellectual vigor enough to ascend from effects to causes," says the author, "we would explain political, economical and social phenomena less by credit sheets, balance of trade and reparations, than by our attitude towards God." And as all religion hangs on the idea of God, so does all science depend on the importance we attach to intelligence. Intellectual restoration is also the condition of economic and political restoration. Intellectual values are needed more than cosmic imaginings, just as God is needed more than a new idea of God.

But the philosophies that have introduced the changed conceptions of God and of intelligence—Spencerianism, Pragmatism, Neo-Idealism, Bergsonianism—are by the confession of their own followers bankrupt. Hence the opinion is gaining ground that definite cognizance must be given to the thought of St. Thomas Aquinas and return be made to the *philosophia perennis*. And certainly there is no philosophical system in existence which so completely and thoroughly treats the great problems with which the moderns are struggling as the Thomistic. "If need makes actuality, then St. Thomas was never more actual than he is today. If actuality makes modernity, then St. Thomas is the prince of modern philosophers. If a progressive universe is a contemporary ideal, then the philosophy of St. Thomas is its greatest realization. Modern Idealism needs the complement of his realism; empiricism needs his transcendental principles; philosophical biologism his metaphysics; sociological morality his ethics; sentimentalism his theory of the intelligence; and the world needs the God he knew and loved and adored."

The author does not aim to give an exhaustive treatment of Scholastic theodicy and epistemology, but rather to suggest solutions of modern problems in the light of the philosophy of St. Thomas. To this end he sets in contrast the modern and the Thomistic notions of God and Intelligence. The modern notions, particularly those drawn from contemporary English and American philosophy are exposed in Part I uncritically and objectively. A critical appreciation of the modern doctrines according to the teaching of St. Thomas follows in Part II.

The student who wishes to understand what are the grievances of modern philosophy against intellectualism, intellectual knowledge of God, and the traditional idea of God, and what are the answers by which Thomistic philosophy solves the perplexities in which the moderns have involved themselves, cannot do better than to read Dr. Sheen's *God and Intelligence*.  
J. A. M.

**Spanish Mysticism.** By E. Allison Peers, M.A. Price: \$5.00.  
(E. P. Dutton & Co., New York City.)

It is indeed refreshing in this super-practical and rather materialistic age, to meet with persons living amidst the bustle and distractions of workaday life who have a genuine appreciation for higher and more spiritual things. And, at a time when our general literature tends to lead us along lines which are so grossly earthy, it is equally gratifying to note that an effort is being made to communicate this appreciation to others. This seems to us to be the object of the book under consideration. From its pages one can easily see that Mr. Peers has a thorough understanding of and a real love for his subject,

together with a high admiration for those of whom he writes. The author was confronted by a large number of personages and writings from which to choose, and he finally centered his attention upon those outstanding figures of the contemplative life who have brought such honor and glory to Catholic Spain—Sts. Teresa and John of the Cross, Louis of Granada, and ten other well-known teachers of the methods by which the soul may come to a perfect union with God. The whole work consists of: (1) a general introduction to the subject of mystics and mysticism in Spain, with particular reference to the setting into which the two principal figures are to be placed; (2) "Pages from the Spanish Mystics", which are made up of extracts from the writings of the thirteen greatest mystical writers of that country, each prefaced by a brief biographical note; and finally (3) a section devoted to passages from these same writers in their original language, with bibliographical notices and a list of the writings attributed to each author. This book may well find a place in the libraries of religious communities, and its use for spiritual reading or meditation cannot but bring an increase of fervor and devotion.

**Communion With the Spirit World.** By Edward F. Garesché, S. J. 159 pages. Price: \$1.50. (The Macmillan Company, New York City.)

This work may well be considered a text-book on the doctrine of the Communion of Saints, as it presents a large and well-arranged store of information on that subject intended for the guidance of Catholics and non-Catholics alike. In a clear and forceful manner the author first considers that natural desire or longing, which is found in the hearts of all men, to commune with relatives or friends who have departed this life, or with other spirits whose abode is beyond this material world. Much of this is, no doubt, due to mere curiosity, but the fact of its existence cannot be denied, nor can the great influence which it has exerted in the world from time immemorial. We are then shown how the Catholic Church, recognizing the power either for good or for evil which is bound up with this desire, has led it along right paths, and steered it clear of the many dangers and pitfalls which threaten the unwary voyager in the but little explored realms of the supernatural. Our fellowship with God's Saints is stressed, and examples are indicated which show how the Blessed in Heaven are always prepared to assist those on earth who invoke their aid. Chapters VI, IX and X are especially to be noted. They consider the subjects of devotion to the Blessed Virgin and the close union with Christ which is brought about by means of the Sacraments which He instituted in His Church. We heartily recommend

this book to all whose ideas on this doctrine may be in any manner obscure or insufficient.

**The Apostles' Creed.** By the Right Reverend Alexander Macdonald, D.D., LL.D. With an Introduction by The Most Rev. Monsignor Lépicier. Price: \$3.25. (B. Herder Book Co., St. Louis, Mo.)

This is the second and revised edition of a work which is designed to vindicate the Apostolic authorship of the Creed. In general, the conclusions of the "Modern School of Historical Criticism" are minutely examined, special attention being given to the contention of Harnack that the Creed was composed at Rome in the middle of the second century and that of McGiffert which maintains that it was merely an antidote for the heresy of Marcion. It seems strange that the highly scientific modern school should attempt to substantiate a theory on such an unstable foundation as silence. Yet, because no documents are at hand, no "written tradition", it presumes to cast aside an unbroken "oral tradition". If the Creed be a part of the deposit of faith embraced in the *Disciplina Arcana*, as is most natural, the Modernists cannot ever expect to find such a "written tradition". Moreover, whatever written tradition there is, referring even indirectly to the Creed, almost uniformly assigns its composition to the Apostles. The author of this work holds no brief in defence of the legend that each Apostle contributed an article to the Creed, for that is a matter entirely irrelevant to the task in hand. He is concerned solely with vindicating its Apostolic authorship. He defends his position forcefully, meets modern historical criticism with its own weapons, and asks only that critics be consistent with their own tenets. Copious references from the Fathers forge a strong chain of proof for his position, and each article of the Creed is substantiated almost verbally from Holy Scripture. Incidentally, the chapter on the "Articles of the Creed" is a little treasury of material for doctrinal instruction. While one hesitates today to speak of arguments in this case as being conclusive (since there is always the possibility that newer lights may be thrown upon the Apostolic Age), still we may say, in view of our present apparatus, that the conclusions of the author of this work not only sweep aside contrary arguments but also give a solid foundation of proof that the origin of the Creed as well as its composition can only be Apostolic.

G. C. P.

**Social Problems and Agencies.** By Henry S. Spaulding, S. J. Price: \$2.50. (Benziger Bros., New York City.)

It is good to see another volume on social studies edited by one who really knows the subject. The appearance of this third and last



volume of a series of three would seem to indicate that the interest in social studies is increasing. In our own country there has been a sad dearth of literature on social problems written by Catholic scholars. There has been too much of the disposition to let the "other fellow do it", with the result that we have lost many opportunities of bringing to the attention of the country the fact that our Church is vitally interested in all problems affecting the improvement and development of the people. Happily that attitude is fast disappearing. Father Spaulding has played a prominent part in arousing the needed interest. The present volume gives a splendid summary and a sympathetic criticism of the great problems and remedies before the public eye today. There are chapters on such everyday issues as the Housing Problem, Crime and the Punishment of Criminals, Americanization, Coal-miners' Unions, The Narcotic Peril, The National Catholic Welfare Conference, Red Cross, Children's Bureau, Boy Scouts and Girl Scouts, and many other topics just as timely. It is not enough that this book be placed in the library for the use of collegiate and graduate students. These matters concern every priest, who, whether he wishes it or not, cannot escape discussions on these live issues, and who above all should know the human as well as the divine remedies for the ills of society. The references at the end of each chapter are a decided advantage, and the suggested questions should prove helpful for classroom work. The many charts are clear and suggestive. The proofreader missed something in the third last sentence on page two.

J. W. C.

**Fundamentals of Catholic Belief.** By John F. Sullivan, D.D.  
**Price: \$2.00.** (P. J. Kenedy & Sons, New York City.)

This is a companion volume to Father Sullivan's earlier work, "The External of the Catholic Church". In the present work, the author succeeds in presenting the fundamentals of Catholicism in a thoroughly concise and instructive manner. Happily no attempt is made to cover more than "fundamentals", and the author has performed a worthy service in bringing the explanation of these basic doctrines abreast with modern literature. There is nothing of the pedant about this work. Dr. Sullivan evidently had the lay apologist in mind, and sought to furnish him with needed help and clear instruction; yet the work should find a ready welcome in clerical circles. The opportuneness of such a volume need hardly be emphasized. Seldom, if ever, has there been a more urgent need for a work of this nature, which is a real addition to our stock of Catholic Apologetics.

**The Virgin Birth.** By The Rev. Bertrand Conway C. S. P. Price: 75 cents. (The Paulist Press, New York City.)

From the beginnings of Christianity the Virgin Birth of Christ has been denied or ridiculed by pagans, Jews and rationalists. During recent years, Protestants have joined in the blasphemous opposition, and candidates for ordination to the Protestant ministry have been ordained in some instances after denying this sublime dogma of faith. Newspapers, magazines and novels have helped to disseminate their erroneous doctrines. In this brochure Father Conway proves the doctrine of the Virgin Birth, showing the virginity of the Blessed Mother before, during and after the birth of her divine Son. Citing the clear and explicit teachings of the Old and New Testaments and the constant tradition and teachings of the divine and infallible Church, he shows that the dogma is not the result of *a priori* suppositions, but the unbroken faith of twenty centuries of Christianity. This treatise is both comprehensive and extensive in its scope, and every man who believes in the inspiration of the Bible must subscribe to its conclusions. Catholics, both lay and clerical, will find the work most consoling, and it may be used for meditations and instructions. Non-Catholics who still cling to the Bible as the rule of faith, should read its arguments and ponder over its proofs.

**Matters Liturgical.** The *Collectio Rerum Liturgicarum* of Rev. Joseph Wuest, C.S.S.R. Translated and revised by the Rev. Thomas W. Mullaney, C.S.S.R. Price: \$3.00. (Frederick Pustet Company, Inc., New York City.)

There have been several editions of this work in Latin and now, after having been revised and brought up to date, it appears for the first time in English. The book is a practical reference manual of liturgical information, and will to a great extent obviate the necessity of frequent recourse to more extensive and detailed works. Its size and compactness, together with a complete alphabetical index which contributes to its usefulness, serve to recommend it to members of the clergy.

**Letters to an Infidel.** By Matthew J. W. Smith, Editor of the Denver "Catholic Register." pp. 160.

Father Smith has added this volume to the growing list of popular works on Apologetics. The book, which is brief enough for use as a reference work in convert classes, is orderly and clear, and follows the traditional apologetic procedure. The present reviewer tried to vision its effect upon the infidel. Was he converted? Page 132 would seem to indicate the contrary. This fact seems to make of the apology

simply a *vox et præterea nihil*, in so far as that individual is concerned. Why? First of all, the infidel was evidently badly disposed, as we read on page 89. Something should have been first done to correct these unfavorable dispositions, we believe, for humility and prayer are the ordinary road to faith. Again, we are told on page 132 that "abuse is not logic". We fear that the author belies the adage in very many places. "Wake up! Most of the world is laughing at you" (p. 133), may be a fact, but the attitude is not adapted to win converts. Then, the poor "infidel" is too often dubbed an "ass", "fool", "insane", "ignorant", "a liar", "puerile". If these reproaches were merited, it would require a miracle to convert such a man. Chapter XII ("Religion and Science") is a remarkably effective piece of popular apologetics, and the entire work would be very useful in a popular way were it not marred by its excessive keenness. Perhaps some of the sting could be removed. Charity moves us to seek converts, and charity should characterize our appeal to them.

L. H. T.

**To Be Near Unto God. A Series of One Hundred and Ten Meditations.** By Abraham Kuyper. Translated from the Dutch by John H. de Vries. Price: \$3.00. (The Macmillan Co., New York City.)

The author of this volume has indeed not merely produced a book, but to some degree has written a spiritual autobiography. The whole work is characterized by a most evident and profound spirit of sincerity, as in simple but beautiful diction he strives to image for his readers the attraction of the soul to Divine Union and to entice them to draw near to the All-Holy Triune God in mystical communication. The work manifests a profound meditation on Divine Truths, coupled with an ever-varying and rich personal experience, as can be seen from the copious analogies drawn from the natural order to illustrate and shed light upon the workings of the supernatural world. Advocating a direct union of the soul with its Creator and God, giving some means by which this union may be attained, and carefully avoiding the shoals of pantheistic mysticism, Mr. Kuyper is practical in so far as he traces the line of moral duties in human activities. But, when he teaches that mysticism is independent of membership in the Church (p. 40) and rejects the Sacrament of Penance (p. 257), he sets himself in opposition to the conditions which Christ Himself has laid down for attaining to union with God, and runs counter to the whole history of Christian Mysticism.

**Natürliche Gotteserkenntnis. Stellungnahme der Kirche in den letzten Hundert Jahren.** By Heinrich Lennerz, S.J. Price: \$2.75. (B. Herder Book Co., St. Louis, Mo.)

Whether or not there is a God, whether reason alone is able to prove His existence, or whether we must depend entirely on revelation for knowledge of Him—these are questions that have been debated for centuries, and are still debated today. But especially in the nineteenth century was this subject of our knowledge of God a matter of heated discussion in philosophical and theological circles. No one can be in doubt as to the importance of a right answer being given to these questions; for, if the answer be wrong, it will bring in its train a whole series of errors, so fundamental is the issue involved. All necessary, then, is it to be guided by the teaching of the Church, the divinely appointed custodian of truth, if we are to avoid the pitfalls of error and walk in the right way.

The author of the work before us has gathered together the decisions made by the Church during the past century (1835-1924) on the subject of the natural knowledge of God. These documents are all presented in the original language in which they were written, and, for a better understanding of their contents, Fr. Lennerz sets down the circumstances that called them forth. Thus, we are given a brief history of Rationalism, Semi-Rationalism, Traditionalism, Ontologism, together with an exposition of their respective teachings, as an introduction to the Letters or Decrees in which these false systems were condemned. There is also an explanation given in the beginning of the various degrees of teaching authority in the Church, as found in the Pope, the Bishops and the Roman Congregations.

In view of the widespread interest in the topics treated in this book and of the many wrong impressions that are current on these subjects, a treatise of this kind has a very general usefulness. Theologians especially will welcome it for its valuable historical comments on the occasions and conditions upon which important Church pronouncements were made.

J. A. M.

**Modernism and the Christian Church.** By Rev. Francis Woodlock, S.J. Price: \$1.25, net. (Longmans, Green and Co., New York City.)

Father Woodlock has given a very striking pen-picture of the conditions existing at present in the Established Church of England. The absence of any definite and central ecclesiastical authority in that body has caused much uncertainty as to doctrine and discipline, with the result that the Establishment is now nothing more than a house divided against itself. The ground being thus prepared, Modernism—that euphonious label given to a medley of ancient errors—is now



playing its part in undermining whatever of Christian faith may still remain. Disbelief in the divinity of Christ and in the reality of miracles is the chief plank of its platform. What makes the situation appear more hopeless is the fact that the persons who should be the leaders of the people are the ones who are most tainted with the liberal errors and teachings of the day. Consequently the laity, left without proper guidance, are grasping at anything offered to them as a means of finding their way out of this labyrinth. The so-called "Anglo-Catholic" element in the Church of England is making a last stand against Modernism, and to it in this crisis our sympathy is due. The outcome of this struggle will be watched with great interest by those who are praying and working for the reunion of all Christian denominations into one fold. All who really believe in the divinity of Christ and have at heart the success of this Reunion, should make a careful study of this book, as it presents much food for thought on a problem that is becoming more serious every day.

**Franciscan Studies.** 48 pages. Price: 25 cents. (Joseph F. Wagner Co., New York City.)

This is one of a series of monographs published under the auspices of the Franciscan, Conventual, and Capuchin Fathers of the United States and Canada. The number now under consideration contains as its main feature an interesting account of the origin and development of the Franciscan schools of philosophy and theology, with particular reference to the activities of their two greatest scholars—Alexander Hales and Duns Scotus. Three other articles are included, one of which deals with a comparison between St. Thomas Aquinas and Duns Scotus, with a view to placing them on an equal plane in the "medieval philosophical empyrean"; while the two remaining discuss the teachings of Scotus on the "formal distinction" and the "forma corporeitatis". These subjects are skillfully handled, and are the result of much deep and earnest thought on the part of their authors.

A.T.

**The Real Presence of Jesus Christ in the Eucharist.** By Cardinal Gaetano De Lai. Translated from the Italian by a Christian Brother. Price: \$1.60. (P. J. Kenedy and Sons, New York City.)

This volume presents a solid array of arguments, taken from the pages of Holy Scripture and ecclesiastical writers of the first six centuries of the Christian Era, in proof of the Real Presence of Our Lord in the Blessed Sacrament. A dogma of such importance must needs be studied with care, and this book will form a handy companion to the theological student and also an authoritative source of

reference to the Catholic laity. An interesting account of the National Eucharistic Congress held in Genoa during September, 1923, at which the Cardinal Author was Papal Legate, concludes the work. We cannot but feel that its usefulness will be somewhat impaired by the lack of a detailed index, a defect which should be remedied in subsequent editions.

**The Ascetic Works of Saint Basil.** By W. K. L. Clarke. (The Society for the Promotion of Christian Knowledge, London, England.)

The eminent position which St. Basil occupies in the realms of asceticism and monasticism, gives to his spiritual writings an especial authority, and furthermore demands that his life and works be studied with great care by those who are in any degree interested in the progress of the monastic movement and its influence over the lives of men. In 1913 Mr. Clarke issued his study on monasticism under the title, "St. Basil the Great," and he has followed this up with the companion volume now under consideration, which deals with the ascetical writings left by the renowned Bishop of Cæsarea. The question of the authenticity of these writings is first considered, and those which are undoubtedly Basilian are carefully distinguished from others which seem to bear the stamp of his genius but cannot be directly attributed to him. The method here pursued is scientific, and leaves little doubt in the mind of the reader as to the value of the conclusions reached. Dates and historical background are next determined, after which the author points out the similarities existing between the Rule of St. Basil and that of the great Patriarch of Western Monachism, St. Benedict of Nursia. The longer and shorter Rules of St. Basil are translated and commented on in a manner which betrays at once a sympathetic understanding of the subject and scholarly research. All in all, the work is extremely well done, and it will prove of much benefit to religious either for points of meditation or for spiritual reading.

### Books Received

**Abingdon Press, New York City:**

*A Faggot of Torches.* By F. W. Boreham. \$1.75.

**Ad-Vantage Press, Cincinnati, Ohio:**

*The Little Flower Prayer Book for Children.* By Philothea.

**Benziger Bros., New York City:**

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**Catholic Truth Society, London:**

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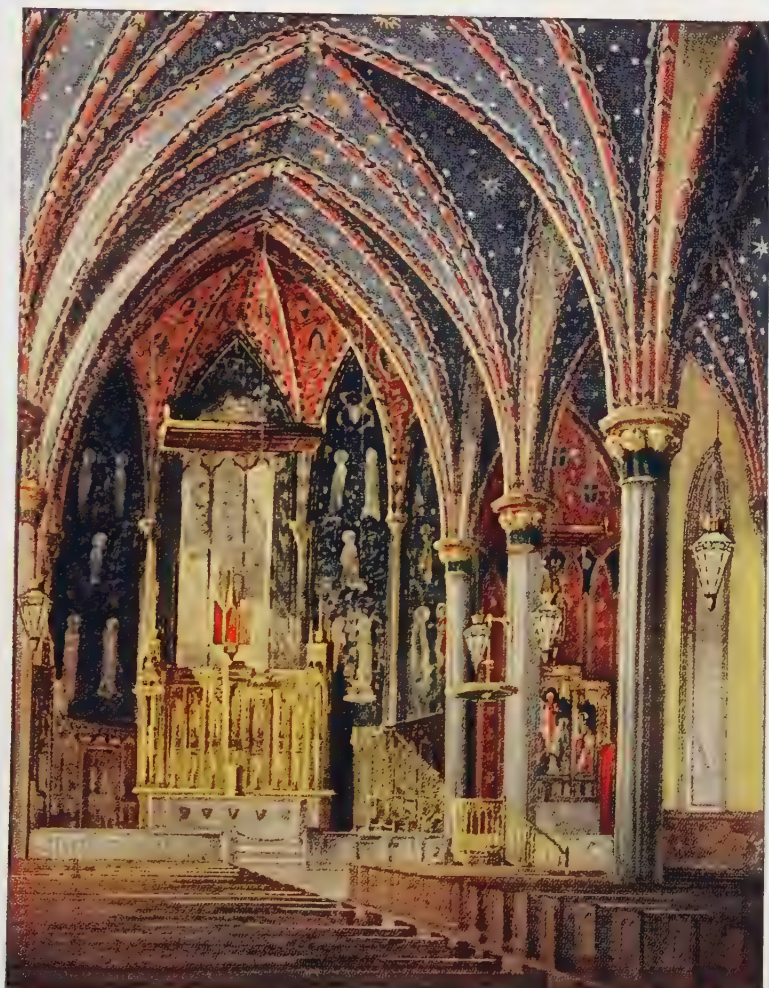


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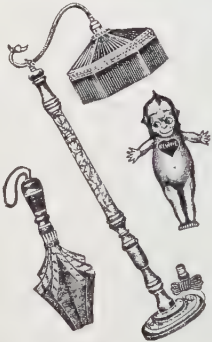
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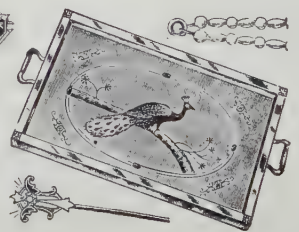
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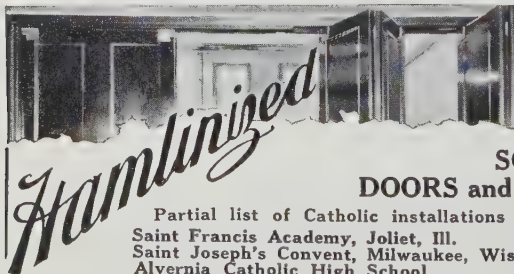
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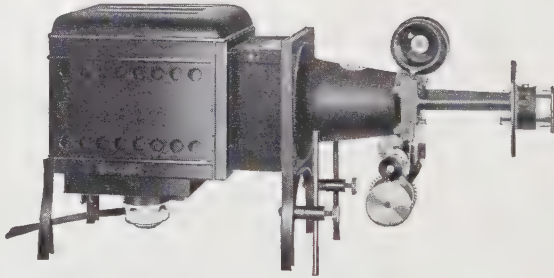
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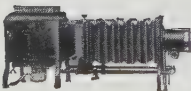
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